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The cathedral and parade-ground

The mission studio and shops

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THE HISTORICAL DEVELOPMENT OF HINDUISM*

BY THE EDITOR-IN-CHIEF

If we expect to meet adequately the perplexing problems of the East it is necessary to understand something of Oriental history. This is recognized by the sagacious statesman in the realm of politics, by the literary man in the realm of letters, and by the educator in the domain of the intellect. It is no less true as to the missionary in the department of religion.

Mr. Robert A. Hume, of Ahmednagar, India, has written a thoughtful book on "Missions from the Modern View," in which are two chapters of striking value on the "Historical Development of Hinduism" and on the "Comparison of Christianity and Hinduism." To those who would know what Hinduism is, and how it came to be what it is, this book will be found helpful. With brevity, accuracy, and utility this treatise seems to us to be marked, putting before the reader the pith of the whole matter.

This is no common book. To an unusual degree it is both attractive and instructive. The two concluding chapters give examples of how Dr. Hume deals with the Hindu inquirer, to show him the simplicity of Christianity and how he may become acquainted with God. These chapters do not contain all the fundamental truths of Christianity, but are rich in both information and suggestion. The volume as a whole shows the trained mind and painstaking hand, and the lectures embodied here must have held the attention of intelligent audiences, when delivered at Andover, Chicago, and Bangor.

The main bulk of the work is occupied with presenting "Missions from the Modern View," and this, which is its essence, we propose critically to consider in a second article. But, for the sake of many readers who may not see the book, a brief summary of the treatment of the historical aspects of Hinduism may not be out of place in these pages, and this we attempt, using largely the language of the author, lest, in condensing, violence may be done to his treatment of his theme.

* "Missions from the Modern View." By Robert A. Hume, of Ahmednagar, India. Fleming H. Revell Co. \$1.25. A critical review of this book will appear in our December issue.—EDITORS.

In the brief space of about eight thousand words we have a succinct outline of the historic growth and changes of the Hindu system. Tho only an outline drawing, it is not wholly without color, and shows the touch of an artist. We see at a glance how Hinduism came to be, and to be what it is.

It is not a homogeneous unit, but a complex conglomerate of beliefs and practices, often inconsistent and contradictory. The Hindu mind, uncritical, easily gives assent, and while this mental habit affects the religious system, that in turn reacts to make its votary vague and liberal. By the confession of its leading representatives, there is no recognized, authoritative statement of what Hinduism is, and even the authorities can not furnish an exact definition which would satisfy others. Hence the risk of mistaken and partial estimates, drawn from contact with some local phase, but not fair to the system as a whole. In a true sense, Hinduism is not even the most spiritual conception of the most philosophic books, but the interpretation by the Hindus, from early times to the present, of their relations to God and men.

Even the Hindus themselves follow perverse currents of religious thought and practice, and men of keener vision frequently arise, seeking, as *reformers*, to strengthen what is good and purify what is evil, to correct disproportion and misproportion, and change the emphasis to other phases of truth. Hence also comes the perpetual double tendency—"the upward and downward pull"—the antagonism of flesh and spirit—idolatry, ignorance, superstition, caste, on the one hand, and the more spiritual, intelligent, ethical character on the other.

Mr. Hume states certain "*formative principles*" which have shaped especially the religious thought and practice of the lower classes. Among these he mentions:

1. *Fear* of the unknown, the dark, the dangerous, the mysterious, the occult, the supersensuous. Men seek to evade the unknown realm by propitiating the unknown God, or force, presiding over it. Hence the multiplication of vows and other religious acts, and the multitude of gods or objects of worship; for, in searching for the source of calamity and the succor from it, the Hindu wants to be sure that no potent force is overlooked.

2. Another formative principle is *Nature* in its helpful phases. In the Vedic hymns, sun and moon, sky and dawn, woods, fire, rain, etc., are addressed with praise, prayer, and votive offerings. The Aryan and Dravidian elements are mingled, and as we advance into the labyrinth of Hinduism we find superstitions about demons, magic, witchcraft, surviving side by side with the brighter aspects of nature.

3. *Hero worship* was a third formative principle. The characteristics of strong human leaders, capable of guiding society in critical exigences, came to be more prized and influential than the various

aspects of nature. The homage paid to living leaders ripened into the worship of the dead—the apotheosis of heroes; and in post-Vedic times this strongly marked both literature and religion.

4. In the Upanishad era *sages* naturally became the *heroes* of a more intelligent later age, when *knowledge* came, as now, to dominate Indian thought and life far more than greed, ambition, social rank, or political power. Hence followed a new sense of the imperishable dignity of the *human spirit*, as the seat of knowledge, and pride of intellect, with contempt of the masses. Knowledge, sought too exclusively for its own sake, gave rise to an exoteric school, with externals for the grosser class, and an esoteric school, with its fine-spun speculations for the initiated.

Yoga (union) made such union with the Divine to consist largely of terrible austerities, and burdened man with a yoke of rites and forms that began before birth and survived death. The thinker ran into pantheism, and *karma* brought in fatalism. Priests became greedy formalists, and formalism ripened into hypocrisy. Fear, instead of being cast out, was emphasized, and *polytheism* among the masses became the counterpart of *pantheism* among the educated, whose All-God, or It, they could only see to be many gods in many places.

5. *Altruism* now developed. Goodness, mutual helpfulness, was felt to outrank knowledge, which had only made even leaders selfish and sordid. Siddharta, or Buddha (the Enlightened), led in this protest against a rigid, frigid, intellectualism. He preached and practised purity and charity. But even Buddha himself was not “enlightened” enough to see that even ethical culture can not be a substitute for *loyalty to a personal god* (65). Practically, tho not an atheist, he was non-theistic. He was practically deified, and for nearly a thousand years Buddhism supplanted Brahmanism, the emperor Ashoka’s conversion, three hundred years later, like that of Constantine, in its influence on Christianity, giving the Buddhist faith wide prevalence and political sway.

A movement about simultaneous with Buddhism, the *Jain Revival*, was an ethical and intellectual revolt against ritualism and pantheism. Mahavira, its supposed founder, taught a sort of *dualism*: the individual spirit and the world spirit, and the three gems of religion—right knowledge, right intuition, and right life. Like Buddhism, Jainism laid great stress on *non-injury to all life*—even insect life; but, more than Buddhism, has encouraged asceticism, monasticism, etc., and, at present, its main teachings are: practical denial of a personal God, the duty of priest worship, and protection of vermin and other low forms of animal life.

After Buddha came Shankarāchārya, the Hindu teacher of the ninth century, with his developed pantheism. The flesh again was in

the ascendant, and formality and immorality of a low type went hand in hand. Polytheism, idolatry, and caste, after the decay of Buddhism, became controlling factors. Even the gods were represented as immoral, and enticed men to sin. Fate was personified as all-controlling, and priests were thought to rise to such heights by austerities as to be practically gods. India now reached the iron age of *Kali*—the sinful age. The *Purānas* are full of puerilities and extravagances. Most modern Hindu sects have a “right-hand” and a “left-hand” phase—the latter confessedly immoral. *Shaivism* lifts to the throne Shiva, god of thieves. The *Vallabas* are a most immoral and sensual sect of Vaishnavism, their worship erotic and immoral. The *Tantras* expose the secret rites of the *Shaktas*, who worship Shakti, the female principle, “obscenity being the soul of this cult,” and its worship indescribably indecent (p. 73).

In the latter half of the fifteenth century, *Chaitanya*, the cotemporary of Luther, protesting against caste and salvation by works, preached *bhakti*—trustful adoration, the devotion of love; but unhappily this was interpreted as sensual desire, and however spiritual he was himself, his followers soon ran into fanaticism, and became schismatic and immoral.

Islam likewise affected India by its stress on Monotheism and actual iconoclasm. Akbar the Just, a Moslem, liberalized Hinduism, and Mohammedanism in many ways modified, without displacing, Hinduism, and stimulated reformers, such as Kabir, in the fifteenth century; and Nānak, the founder of the *Sikh* religion, which protested against pantheism and polytheism, idolatry and formality, injustice and caste. But this again soon degenerated into formality. While rejecting the Vedas and caste, the Sikhs became practically polytheists, and their faith ceased to be a growing, and became a decaying religion, so that the British government was recently appealed to to revive Sikhism, because the Sikhs had proved such *good fighters in the Punjab!*

Last comes the influence of *Christianity* upon Hinduism. Early in the Christian Era disciples seem to have got a foothold, and in the sixth century there was a church in Malabar. Two centuries ago the Romanists, and, a century after, Protestants, began to send missionaries, the fruits of which efforts Mr. Hume reckons to be an existing Christian community of about three million. Besides this visible fruit, there have been many undercurrents which, like the waters of Shiloah, go softly—such as the theistic *Brahma Samaj*. The names of Rammo-hun Roy, Keshab Chundar Sen, and Pratap Chundar Moozumdar are familiar to all students of modern missionary history in India, with the *Adi Samāj* and *Brahma Samāj*, *Prāothanā Samāj* and *Arya Samāj*. Some of these are largely leavened with unitarianism and liberalism, but all prove that “India reverences the Lord Jesus,” whom Keshab Chundar Sen frankly acknowledged to be, rather than the British gov-

ernment, *the Ruler of British India*. "None but Christ," he says, "hath deserved this bright, this precious diadem, India; and Jesus shall have it."

From this brief survey, Mr. Hume deduces the obvious conclusion that the lower elements of human nature have a downward pull, perpetually antagonizing any upward drawing whereby God seeks to uplift humanity. Pantheism weakens both intellectual and moral powers, and tends to obliterate intellectual and moral distinctions. Polytheism and formalism deaden the spirit. Emotionalism and passion, without intellectual restraint, run into immorality. Even high ethical precepts, apart from consistent recognition of God, are powerless to conserve moral purity. The mere thinker or sage may forfeit influence by self-absorption, and the masses drift into superstitious formality and credulity, and become dupes of demagogues. All India's religious systems and high-minded reformers have been unable to bring the Hindu to a "sense of filial relation to God and of the brotherhood of men." The truly fraternal spirit, accepting self-sacrifice as the price of helping men to this sonship and brotherhood, has never been exhibited until it was manifested in the Christian missionary. The grand conclusion of all this careful, historic review is that *India needs Christ*, and that He is already powerfully affecting the religious thought of the Hindus. The supreme duty and privilege of Christians in all enlightened lands is to do all they can promptly, in the best way, to give India the true knowledge of Jesus Christ.

AN AFRICAN MISSIONARY IN AFRICA—II.

AN ACCOUNT OF THE WORK OF REV. W. H. SHEPPARD,
F.R.G.S., OF THE PRESBYTERIAN CHURCH (SOUTH) IN
THE HEART OF THE KONGO COUNTRY

While we were living at Luebo we frequently saw quite a different class of people from the Baketti coming in to bring goods for trading. They were tall and stout—Mr. Lapsley used to call them giants. They had tapering fingers, firm noses, high insteps, and were dressed in longer loin-cloths than those at Luebo. They were Bakuba, from a country north of Baketté. Mr. Lapsley suggested an expedition into the Bakuba country, and conferred with the white traders on the other side of the river. They utterly discouraged the idea—said they had been trying it for nine years, and it was absolutely impossible. They said Lukenga, the king of the Bakuba, governed seven tribes, and he would not entertain or tolerate a stranger. Mr. Engirin, the chief trader—a Belgian official—told us terrible things of Lukenga, and said he and many other foreigners had tried by every inducement to get Lukenga's consent to have a look at his town, without success. Count Drucell and Prince de Croy, officers of the State, sent great

presents to Lukenga and his sons by the Bakuba tribes, and sent word that they were coming to visit him. Lukenga sent out word through all his kingdom: "The Bakuba who shows a stranger the road will be beheaded." The Baketté and Bakuba do not know the road, and if you have not a Bakuba guide you can not find the path.

Then the traders said: "There are so many—hundreds—of narrow paths, made by antelopes, elephants, buffaloes, and natives—which road will you take? Even if you should succeed in entering the kingdom, you will never return alive." In spite of all this we did not despair. We believed that "the king's heart was in the hands of the Lord, and He could turn it as the rivers of waters are turned." Mr. Lapsley was never discouraged. He said to me: "I'll go by the next steamer to Stanley Pool and make preparation." He went on to Boma to see the governor, while I went to work to pick up the language by entertaining the Bakuba traders. The people at Luebo dearly loved Mr. Lapsley, for he was to them a doctor and friend, a good missionary. So when I said to the people, "Let us make the village look nice for N'tomenjila when he returns," all gladly went to work, cleaned up the village, added new houses, and built a fresh house for him. But when we looked for his return I received a letter, saying that he had died of fever at Matodi. The people wept and wailed about the village as for one of their own children.

I went alone in the woods and communed with God. Then I called the people together and said: "I want to carry out N'tomenjila's plan to carry the knowledge of God to the Bakuba, and I want some of you to go with me." Twenty-five men stood out and said: "We will go with you." I said: "It is a dangerous expedition, as you know, as well as a difficult one. We may be all marching to our graves. Those whose hearts are still strong to go, stand there; the rest stand back." Nine stood out, and said they were willing to take all risks. The next day we gave each man his load, and we started. I knew the way through three villages, and I thought that if we went on the line of the market-places, following the traders from village to village, we could thus find the way.

The first day I passed through three Baketté villages without any palaver. The next day we passed through two more and attempted the third, but lost our way; next morning, by following a fisherman, we reached the next village.

Now comes the trouble, for we had left the Baketté villages and entered the country of the Bakuba. There was one great advantage, for in the five months of waiting for Mr. Lapsley, I had, by constant study, picked up a good deal from the Bakuba traders. When we reached the last of the three villages to which I knew the road, I went to the home of one of the chiefs of the village, and said to him: "I would like to get you to show me the path to the next market-place."

He said: "No, I can not do that. Lukenga has forbidden us to show these paths to foreigners. I dare not disobey him."

King Lukenga had made another law, that whoever should move a tusk of ivory off from a grave (where they are placed as a monument or tribute of respect) should be beheaded. It was reported to him that one had been stolen. He ordered search made for the robber. It was found that it was one of Lukenga's own sons who had stolen the tusk, and that he was gone into the country of the Benib'yamba. Lukenga sternly ordered: "Very well; get forty strong men, go and take him, and bring him before me." He was brought, and beheaded. That is Lukenga. I knew he was a dangerous man to oppose, but I



REV. W. H. SHEPPARD AND BAKUBA CHIEFS IN THE KONGO STATE

felt "The Lord is my light and salvation, whom shall I fear? The Lord is the strength of my life, of whom shall I be afraid? Tho an host should encamp against me, in this will I be confident."

I slipped out of the village quietly, and stood in the road at a place where three paths met. By and by I saw a man starting out to the market-place. I stepped out and followed him without asking any questions, making a mark at the cross-paths, so that my men could come after me. When I reached the market-place the people of the village were at first afraid of me, but I would catch up some little child and play with it, and then they saw that I was friendly. Then I told them that I wanted to buy eggs.

The name of the first Bakuba village was Bena-Mafé. The chief came and shook hands with me, and soon had me and my people nicely housed, with two goats and ten chickens on hand to eat. We couldn't

dispose of all that food in one day, so I concluded to wait there for four or five days; but the food rolled in without abatement. My friends gave me two monkeys, three antelopes, and four dozen eggs—my men and I just picknicked for those days.

This was all very good; but when I wanted to leave, no one would give me the least hint of the road. I had an idea that my route lay northeast, and, naturally, on the line of the big markets. The day after happened to be their day to go to a market about ten miles away. I asked them if I might send one of my men with them to buy eggs and bring them back to me. "Oh, yes; that would be all right." They went, and so found the road to that market-place, and the following day we moved off. Day after day we moved along in this way, and for three months we did nothing but buy and eat eggs. At one village, when I made my usual request, the chief said I need not go away for eggs, they had plenty there, and his wife brought a large basketful. So I had to wait till we finished all the eggs they could bring us. Then I asked them again, and they let my man go with them to get more.

I came to one nice little village, but the people were having a burial service, and did not have time to entertain me, so I pressed on to the next village, which was called N'galicoco. The people here had abundance of leisure, and desired me to share it. There was no use talking; I had to stop. They were very kind, and gave me and my people chicken, fish, and plenty of sweet potatoes. I presented, in return, beads and cowries. During the night the town-crier called through the village that whoever should show me the road should be punished. By sunrise I was ready to move, but every man, woman, and child plead with me earnestly not to continue my journey. Quétor, chief of the village, actually cried like a baby. He said: "Perhaps Lukenga will do you no harm, but our existence is a matter of only a few days after you pass us." Had this been the *Ba Songo Mena* (People-of-the-filed-teeth) tribe, who have just eaten up (literally) three big expeditions of the Société Belge, they would not have plead, but only pressed on me with a spear. Two of my own principal men called me privately aside and said: "We may possibly escape the king's wrath, but these people can not." This touched me closely, for my heart is not made of stone; but my conscience continued to say (*just as distinctly as an audible voice*): "Go forward!" In view of this I gave orders to my men to move forward, and left my friend Quétor with his right hand over his lips and his left supporting it.

After a half hour wading through a swamp which at times took me up to my waist, and two hours across a beautiful plain, we came to I-Fong, the market-place. There we bought some eggs, chickens, corn, etc., and had a good dinner. We thought it not wise to leave that day, having only a half day before us, and no knowledge where

another village was. I entered the house of one of the villagers, and called for a hair cut and shave. I was promptly served, and paid my fifty cowries, took my Bible, and went off into the woods to ask spiritual guidance from my Master.

We stopped at this market-place two days and scraped acquaintance with many friends from neighboring villages, but none of them invited me to their village. So I just fell in with three old sisters who were starting for home, and my men behind me, and followed them into their village. Some of the people were frightened. I told them: "Do not be afraid, it is only I." But they seemed not to know who *I* was. The young chief, Fong N'joka, met me, and after three claps of the hands—for shaking hands—we sat down on a large mat. I opened up the discussion by saying how I had been successful in buying eggs in other villages, and hoped he would not object to furnishing me with a few dozen. His obliging wife, hearing this, was soon to the front with a basketful, about half of which my cook pronounced good, but the other half "filled with small boys."

For nearly a month I was detained in this village of M'boma. It was quite rainy, and no one would go with my man to the next market-place. But I was glad of the opportunity thus given me to tell these villagers something of the Gospel of Christ.

Every day we were trying to get a clue to the right road. At last it came, when three ivory traders passed through the village on their way back to Lukenga's capital. I said to one of my men: "N'goma, is your heart strong enough to go with these men and mark the road for us?" He said: "It is strong enough." So, with their permission, he went with them a day's journey, and, according to my instruction, he put a cross mark at all cross-roads, so, in about two hours after, I was on the trail. We passed through three villages of a good size, and found my man in the fourth town buying eggs. The traders had refused to allow him to go farther. One night the chief of the village came and besought me to go back where I came from. He said: "We'll give you meat and eggs, all you want, if you will only leave. If the king hears you are here, all our heads will come off."

I told them I would sleep over it, and go away the next day if they wished. We went outside the town, and slept in the jungle.

Meanwhile some one had reported to King Lukenga that a foreigner was in the country, and had got as far as Bishibing, on his way to the capital. The king called for his sons; called for his forty fighting men, who use bows six feet high, and can send an arrow through a buffalo; gave his spear and knife to his son, To-en-zaida, and said: "Go down to Bishibing, and bring back the chief, the foreigners, the villagers—all—and I will behead them."

The next morning, as I was reading a copy of the *Daily News*—a copy two years old—I heard a great noise out in the village. A herald

of Lukenga had come storming in and was proclaiming: "Hear the king's message! The king commands you all to come before him: the chief and the people and the stranger! Because you have entertained a foreigner, you are all to be beheaded!" The whole village was in intense excitement. Everybody was running and screaming. My own men were crying: "Can not you save us?" My boy ran to me screaming: "Oh, we are all going to be murdered!" It was too late to run away. I could not rescue my people by force, but I sent for the king's son, and asked him to hear what I had to say. I said: "I understand that these people are to be beheaded." He said: "Yes, that is what my father said." I said: "These people are not to blame. I have had no guide; no one showed me the way. Last night the chief begged me to go away, but I did not go. I am the only one that is guilty." He said: "You are a foreigner, yet you speak our language." "Yes." "But did you know all these paths many years ago?" "No." "This is the first time you have been here, and you had no guide, yet you are a foreigner?" "Yes, that is true." "Well that is very strange. I would like to speak to my father about this. In three days I will return and tell you what my father says. Till then your people may be free."

I was anxious those three days. If ever I prayed, I prayed most earnestly then: "Heavenly Father, take hold of the king's heart. The others have suffered at his hands, save Thou us." And at our nightly prayers my people would pray in the same strain.

A Long-lost Relative

On the third morning, To-en-zaida, the king's son, two of his sons-in-law, Bo-pé, Bope Quaitor, and seven lesser lights, all walked into the village, dressed in great style, came to my house, and there was general hand-shaking. I said to To-en-zaida: "Is it well, or is it not well, signor?" "It is well." And to prove it, drew from his belt Lukenga's knife, and said: "You need not try to hide it longer from us. You know our paths, and we know who you are. I said to my father: 'The stranger has no guides, our people try to turn him back. He knows our roads, he speaks our language.' My father called the wise men together, and said: 'Who is this stranger? He knows our roads without a guide, yet he is a foreigner. He speaks our language, yet he is a foreigner.' The wise men studied this mystery, and they told my father: 'This stranger is no stranger, but Bope Makabé, of your own family, who has returned to earth.' Then my father was glad, and said to me: 'Son, go and tell our people that Bope has returned to us.' The people are rejoicing. You need not try to hide it from us longer. You are Bope Mekabé, who reigned before my father, and who died. His spirit went to a foreign land; your mother gave birth to it, and you are that spirit."

I knew not what to do. Outside I heard the people beginning their rejoicing. But I said: "You are mistaken. I am not Bope Mekabé. My name is Sheppard, as I have told you before." "You can't fool me," he said; "we know you; you are Bope Mekabé." Well, as I couldn't fool him, I could say no more. My boy, Isusu, was almost standing on his head with delight. Everybody was shaking hands and rejoicing. Goats and sheep were killed to feed the visitors.

The same day we left M'boma, and in two days we were entering the town—I should rather say, the city, for I had seen nothing like it in Africa—I-fuka, Lukenga's capital. The streets were thronged, even out into the country, with people coming out to meet us with rejoicing. The people all wore clothes, even the children. They brought me to a house prepared for me. It had four rooms, cleanly swept, with fresh mats on the floor, a bedstead of carved wood, with a quilted covering, a sort of chair adorned with tusks of ivory, and a rack on which to hang my clothes. Hundreds of people crowded my yard, and for three days I did not go into the street, but the king sent me fowls, eggs, and provisions.

On the fourth day the king sent for me to meet him in the great square of the town. I was escorted by two of his sons—M'funfu and To-en-zaida. A throng of people and children followed us through the streets. We went through a broad avenue into the open square. There a half ring had been formed, fenced with blanket-cloth about a hundred yards. In the semicircle leopard skins had been spread, and on these skins sat Lukenga's seven hundred wives and his aged sister. In the middle of the square were five men with drums. They played and sang till, through the shouts of four thousand people (that is, most of the population of the town), the king was borne to the center. Everybody was standing, and formed a circle. As soon as the sixteen men lowered the king's hammock, everybody sat down. His son caught me by the arms and escorted me before his presence. His dress was of blue *savalase* (a kind of blanket-cloth), trimmed with cowries, beads, etc. He wore a crown worked with blue and white beads, with a white tassel in it. He had a small brass ring around his neck and legs. As he pleasantly greeted me, he pulled from his belt a knife, and saying that it had been handed down in the red halls of the Lukengas for seven generations, presented it to me.

He bade me go and speak to his sister. She looked about seventy-five years old and he about seventy. The ceremony closed, and I was escorted to my home, where Lukenga had sent five goats, fifty chickens, five pieces of fine cloth, and a parrot. All day there was music and dancing, and singing to native harps. The Bakuba are beautiful singers.

In the afternoon, after the grand review, Lukenga's son took me



WOMEN IN THE MISSION LAUNDRY, IBANJ

through the town. I-fuka is built on a table-land that reminded me of Lookout Mountain. The town is laid off in perfect blocks--like a checker-board. Each house has one or two high fences round it, nine or ten feet high, of bamboo poles set close, so that the fence is as solid as possible; even the smallest cracks are looked after. The blocks and streets are all named. The streets are broad and clean. You can see hundreds of little children playing leap-frog, hide the switch, rolling hoops made of withes, and playing with marbles made of clay.

On the principal street I saw a nicely made house with two big window openings and an extra large door; inside I could see a stool with a cup on it. I asked who lived there. My friends informed me that whenever there is a "stealing palaver," and they have no clear proof against the accused, he is brought to this house to drink poison and test his innocence. In our ramble we crossed a beautiful spot about an acre large. I thought to myself: "Just wait a few months and we will have God's chapel raised upon this spot." It is like a well-tended lawn. There is only one house on it, and that was built for the king to sit in at the annual dance.

About six o'clock in the evening there is such a stir of the people on their way to market! The hustle and bustle of men and women, the carrying of big and little baskets, the merriment, the double-quick time, and the long strides of the little children trying to "keep up with mamma," all make one feel that he has again entered a land of civilization. I counted six markets that afternoon, and the next day I counted eighteen--*i.e.*, six in the morning, six at noon, and six in

the evening. This was in September. The people tell me that there is a time in the year when there are many more, and another time when there are many less.

I was at I-fuka four months. As soon as possible I went to Lukenga, and did all I could to disabuse his mind of the idea that I was Bope Mekabé. I did not know what the result might be, but I conscientiously did my best to make him know the truth. But I could not change his mind on that point. The Bakuba all believe in the transmigration of the soul. I told him my object in seeking his country: to preach the Gospel, to tell him and his people about God, and what He has done for all men. He told me he believed in a Supreme Being, who sends thunder and cyclones. He had no idols. The Bakuba are not idolaters. I told him that I wanted to have missionaries come and preach the truth about God to him and his people. He said all right, and he gave me land—nine acres—and said they could put up two houses.

I-fuka has a population of five thousand, and the number is perhaps doubled every day by the people who come into the markets from the country and villages around. The town is divided off into squares. The squares are fenced round, as are the houses inside them, and one man is appointed to be responsible for the peace and proper condition of each square. No noise is permitted after about nine o'clock. They sing songs a great deal, but all stop then, and the village is as still as death. One night I did hear a noise—screams of a woman, drum beating; then all was still. In the morning I asked what had happened. I was told that Lukenga's law was that none of his wives



THE LAPSLEY MEMORIAL CHURCH, IBANJ, CENTRAL AFRICA

This church was built entirely by voluntary labor. It was recently destroyed in the insurrection against the Kongo State under King Lukenga. It is now being rebuilt.

must ever touch the hand of a man. One of them had shaken hands with a man in the market-place. She was put to death the same night, and the man was caught and would also be beheaded. They have also laws against stealing, with penalties of fines or severer punishment; also against gambling with cowrie shells. Sometimes a man's wife and children are confiscated for this and other crimes. There are laws against drunkenness. The king has many wives, but his subjects can have but one. Betrayal of chastity is punishable by beheading.

The Bakuba have numerous industries. They till the ground with hoes, and raise corn and various vegetables, and make a very good sort of corn bread. They make their own hoes, also iron axes, spears, etc. They get iron and copper near the surface of the ground, melt it, and beat it out. They make also several kinds of cloth, from grass and palm fiber, which they weave in a hand-loom, then beat it till it is soft and pliable. The beating makes holes in it, and these they patch, sewing in the pieces very neatly. The native dress is just one long piece of cloth, draped so as to cover the most of the body, yet leave the limbs free for action.

The houses have two or three rooms generally, with well-beaten earth floors. The people keep themselves and their houses clean. One of them made me feel ashamed by asking me if I had not a good knife, so that I could keep my nails cleaner.

At a certain time of the year two or three hundred men, some taking their families, go far away to another tribe, and spend five or six months buying ivory. The Bakuba are merchants, buying and selling ivory, rubber, and camwood. They do not trade in slaves. You can buy in the markets pigs, antelope meat, chickens, fish, fresh corn and dried corn, peas, peanuts, beans, greens, palm oil (for cooking or burning), honey, sugar-cane, pumpkins, sweet potatoes, salt and pepper, bananas, plantains, cloth, caps, pipes, mats, etc.

All this is the bright side. There is also a very dark side. The Bakuba are very superstitious, like other native tribes. They believe in witchcraft. A child died suddenly in the town. The wise men said: "It is bewitched." So they rushed through the streets crying out: "Where is the witch? Where is the witch?" They saw an old woman sitting alone in a house. Some cried out: "There is the witch!" They seized her and said: "Why did you kill that child?" "I did not kill any child, I did not know it was sick." "Will you drink the poison to prove your innocence?" "Yes." It was her only chance. They dragged her to the poison-house, gave her the poison; she drank it, and in a little while was seized with pain, but could not throw off the poison, and died in agony.

When a master dies his slaves must go with him to the other world. I said to a man one day: "Comachila, where have you been?" He said: "My father died, and I have been to buy slaves to send

to him." A woman was helping my people one day to make a wall. The next day I saw her taken away to die for her mistress. I tried to save her, but could not. I was shown the grave of Lukenga's mother in a grove of palms. It was planted with tusks of ivory, and surrounded by a great many other graves of the slaves who were sent with her. The people loved her, and all the villages around contributed slaves. There are a thousand in all.

A man stole some cloth hanging at my door. He was seen to do it, and as he refused to give it up, I reported him to Lukenga, thinking to have him fined, and thus put a stop to such things. Lukenga sent for him, and I was horrified to hear the king say: "You have stolen from Bope—that is stealing from me. You must die." "Oh, no," I said, "I do not want him killed for taking a piece of cloth." "Yes, if he stole from you, he stole from me; he shall be beheaded." I told him I would not stay in I-fuka, but he would not relent. I went to the king's son M'funfu, and said: "Go with me to your father." He accompanied me, and, after long talking, Lukenga said to the man: "Well, you may go this time."

While I was in I-fuka a cyclone passed over the town, blew down some houses, carried away trees and people in its path. Men went out and blew horns and beat drums to frighten away the evil spirit. My boy, Isusu, and I went out of the house and held on to a tree. When it had passed we went back and slept. Next morning, as the people passed, one and another said: "We had a terrible storm last night." "Yes," I said, "I could not sleep. I was afraid the house would blow down." "What! you afraid! I thought you could make storms."



MR. AND MRS. SHEPPARD AND CHILD

MR. AND MRS. PHIPPS

"Oh, no; I can not make storms." "Do you think perhaps some other village is angry with us, and sent a storm on us?" "Oh, no," I said. In the course of the day, who should appear at my door but the king's son, To-en-zaida, with a band of his strong men. "The king calls for you," he said. "Very well," I said. I fixed myself up with care in my best clothes, cleaned my shoes and my nails, and went with him. "What does the king want?" I asked. "I don't know; my father never tells the reason of his orders," he said. As we went past the king's son, M'funfu's house, I called out to him: "A bad storm last night. Do you think it was sent by some other village?" "No, no," he said, "such storms will come." "Did you ever have any storms like this before I came?" "Oh, yes; this is the time of year for storms." "Your father has sent for me," I said; "won't you go with me?" He came.

We reached the king's house, and knocked at the door. An official put back the curtain and said: "The king allows you to enter." We entered and found the king seated in the court. As I came before his presence I bowed respectfully, and waited to hear what he wished of me. He said to me: "My people are very much frightened about the storm last night; they say they saw your boy washing your clothes down in the creek yesterday, and so he stirred up the water and caused the storm." I said: "It is true that my boy washed my clothes in the creek, but I don't think that caused the storm. Here is your son; if you will allow him, he has a word to say about it." M'funfu testified that they had had such storms before I ever came into the country, especially at that time of the year. Lukenga listened, and said, gravely: "Then my people made a mistake, and it is all right." "And may I continue to wash my clothes in the creek?" "Yes, that is all right; it was a mistake." I was much relieved, as you may imagine, for I did not know but that he would take this head off—and it is the only one I have.

Soon after this I went to the king and told him I had to go home. "Oh, no," he said, "you must stay with us." After a few days I went to him again. He said: "We love you, we want you to live with us always." But again I went, and he told me: "You may go and remain a year, if you will leave two of your people with me, and if you will then return." I made the promise, and left with him M'puya and N'goma. We returned safely to Luebo by a new road.

Think of the Bakuba, the greatest of all the tribes on the Kongo, and not one missionary in all that vast, densely populated region! Never before had they ever heard of Christ. Oh, for the time when this people will call the Lord their God! The appeal comes to you. Will you lend a helping hand to carry the light of the Gospel to Africa?

(To be concluded)

RIOTS AND THE GOSPEL IN TRANSCAUCASIA

BY REV. SAMUEL G. WILSON, D.D., TABRIZ, PERSIA
Missionary of the Presbyterian Board (North)

Russia has been much before the eye of the world in these days, and the riots in Baku and elsewhere have figured large in the news columns. Even before the war with Japan the grievances of the Armenians had incited them to rebellious demonstrations. The government had closed the Armenian schools and confiscated the school funds and endowments, because they had failed to adopt the Russian language as the medium of instruction. Then the autocratic government restricted the Armenian press, and abolished most of their philanthropic, educational, and nationalistic societies. Then it was decreed that the Gregorian Church funds, endowments, and properties should be administered by the government, and that the salaries of Armenian priests should be paid from the same. This measure was forcibly carried out, and churches, monasteries, and even the cathedral and treasure-house at Etchmiadzin, were entered by soldiers, and the properties listed or seized. The intense opposition of the Armenians manifested itself in riotous demonstrations, the repression of which resulted in fatal attacks by the Cossacks. By way of reprisal, the Armenians assassinated several officials and wounded Prince Galitzin, the governor-general, in Tiflis.

To offset the disloyalty of the Armenians, and to prevent their uniting with the other races of the Caucasus in rebellion, the government sowed the seeds of suspicion in the minds of the Moslems, leading them to believe that the Armenians were preparing to attack them. This they were the more ready to believe, as intense feeling had existed between the two races since the Turkish massacres. The Armenians, in truth, desired to reach a basis of agreement with the Moslems against the government, but the latter succeeded in their plan of embroiling the two races. The Turks, who number about two million, attacked the Armenians, who are only half as many. At several places race riots occurred, those with most bloodshed being at Baku, the great oil center. Several thousand persons were killed, the Armenians suffering much more than their assailants. While these race riots were raging the government declined to interfere. In Baku, for example, the house of a wealthy Armenian, Adamian, was surrounded by a mob of Moslems. He telephoned the mayor and chief of police, and pleaded for assistance, while for three hours the mob was kept at bay. The officials turned a deaf ear to his entreaties. His house was set on fire, and he, with his wife, six children, and servants, perished in the flames. Subsequently the Armenians assassinated the official chiefly responsible for the massacre.

In June there were serious troubles in the district of Nakhejevan, the report of which has reached us as follows:

One evening two Armenian villagers, returning home, saw some unknown man spring out from the side of the road in front, and murder a Moslem, and then disappear. Frightened, and fearing they might be found on the spot, the two villagers ran away. They were seen and recognized by Moslems, who went into the city and spread the report. The next morning a mob came out from Nakhejevan and killed these two innocent men and several others, and looted all the houses of the Armenians in the village. Then they returned to the city and attacked the Armenian shops and houses, killing and plundering. This was the beginning. After this expeditions were organized, and the Armenian villages all about were destroyed one after another, till, they say, a whole roll of cloth was selling in Nakhejevan for three cents, so plentiful had booty become. A Kurdish chief of Maku crossed the border from Persia in order to help to massacre the Christians in Russia. Apparently the Russian government did nothing to stop the massacre of the Armenians.

Besides these troubles, strikes in which even Russians and Georgians had a leading part, occurred in various places, especially in Batum, Tiflis, and Baku. A large part of Transcaucasia has been declared under martial law, troops are encamped in the cities, and disorders prevail far and wide. Bomb-throwing has become common. A bomb factory has been seized at Buku. Arms have been captured in the hands of the disloyal element. Even a regiment of soldiers and a corps of artillery are said to have mutinied.

In the midst of this social and political unrest, what of our Protestant brethren? They have probably little part in these disturbances, but no doubt share in the suffering and distress that prevail around them.

The chief Protestant element in Transcaucasia consists of German colonists, who reside at Tiflis, Baku, and along the valley of the Kur. Of them little need be said. Whether as villagers or townsmen, they are prosperous and progressive. As Lutherans, they are connected with that Church in Russia proper, and their condition as Christians is similar to that of their coreligionists.

Besides these, there are some Stundists, who have been banished from Russia, some Baptists, and evangelical Molakans; but I would specially direct attention to the evangelical Armenians, who are the fruits of missionary work. These results are a living evidence of the power of the Gospel.

Mission work was carried on by the Basel Society in Transcaucasia from 1823 to 1838. They were located at Shusha, and had good success. Some excellent Christian literature was published by them, among which was a volume instructing Armenians how to controvert Moslems, and some able works in Persian, to instruct Mohammedans

on the truths of Christianity, as the "Mizan-ul-Hak," by the eminent Dr. Pfander. They translated the New Testament into Turki, and also published a version of the Gospels in Armenian, with the imprimatur of the Catholicos at Etchmiadzin. Their work was cut short by a decree of Czar Nicholas I., which expelled them. The government purchased the mission plant.

Notwithstanding repressive laws which retarded growth, the seed sown by them has been productive. At Shusha a small congregation continues to exist, hindered on the one hand by the oppressions of the Gregorian Armenians, and on the other by divisions on the question of baptism. The best results are seen at Shamakhi, where one of their pupils, Sarkis Hambartsumian, who was educated at Basel, took up the work. Success brought on persecution, and he was exiled to Siberia. After his return he built up a flourishing congregation of four hundred members, to which he ministered for many years. He was known as "Vartabed" or "Monk Sarkis," because he never married, owing to the fact that his betrothed forsook him when he was sent into exile. His successor was Rev. Gregor Guergian, of the East Turkey mission. The ability of the congregation may be seen in the fact that they contributed \$800 a year to church work. At this time they were favored with a visit from Mr. Baedeker, and experienced a gracious revival and an increase in members. But Mr. Guergian fell under the ban of the authorities, and was taken under guard to Batum and expelled from Russia. The Shamakhi congregation has sent out from its midst a colony of Protestant Armenians to Baku, where they are a wealthy and influential element.

The Seed Taking Root

Independently of this work, Gospel seed has taken root near Etchmiadzin, the seat of the Armenian hierarchy. About 1845 a young man named Mardiros Sardarian was moved to seek the truth. His frequent attendance at church was noticed by an enlightened monk, who asked him what his purpose was. He replied: "I seek the Spirit." The monk instructed him, and put into his hand a publication of the Smyrna mission press, called "The Doctrines of Christianity," and directed him for further light to the missionaries in Constantinople. Having sought and found, he secretly communicated his knowledge of the truth to others, until there was a band of nine or ten enlightened men who met secretly for worship. They had cause to fear the ecclesiastics, for even the evangelical monk had been discovered and compelled to flee. Subsequently the Scriptures and evangelical literature were received from Constantinople. The brethren grew in grace, and continued their simple worship right under the shadow of the Monastery of St. Gregory. Mardiros had relatives in the neighboring village of Somaghar. They received the Word. Among them was one

Khachadur, who labored with great zeal, so that almost the whole village became favorably inclined to Gospel truth.

At various times these brethren have suffered for their faith. Catholicos Matteos severely persecuted them. The priests and the police sought to compel them to forsake their faith and seal a recantation, and pledge "not to speak any more in this name." Some were imprisoned and beaten. Efforts were made to drive them from their villages, and seize their houses and lands. But the persecutions were futile; they remained steadfast. In 1870 these brethren made a petition through the Lutheran pastor at Tiflis to the governor, the Grand Duke Michael, to be enrolled as Lutherans, and thus become adherents of one of the authorized religions of the empire. But Catholicos Guerg prevailed with the government, and the petition was refused. Having no authorized pastor, Mardiros himself, in 1874, baptized the children. A tumult was created, but judgment was rendered in favor of the evangelicals. Direct persecutions ceased.

Another evangelical community is in the district of Kars, which, until 1878, was a part of Turkey, and under the care of Erzurum station of the American Board. After its cession to Russia, Mr. Chambers, of Erzurum, visited the brethren and preached to them. He was called before the governor, and the law laid down to him that no foreigners were permitted to preach in Russia. It was found impossible to oversee these disciples, or even to send them hymn-books or other religious books or papers. The scattered condition of these brethren made worship and fellowship more difficult. For this reason they made a petition to the czar that land be granted them to form a separate village. They formed the village of Karkola.

But tho missions were prohibited in Transcaucasia, God's Word was not bound. The British and Foreign Bible Society, with the sanction and even encouragement of the government, has continued to place the Bible in the hands of all races. Its central depot at Tiflis was for a time in charge of Mr. Watt and Mr. Morrison, able and consecrated representatives of British Christianity, and is now superintended by a German Protestant. Bible depots occupy central points in Transcaucasia, and colporteurs tour its towns and villages. Their work is simply the sale of the Bible without note or comment, but that Word is quick and powerful.

From the employees of the Bible Society, God chose a leader for the evangelical Armenians of the Caucasus: Rev. Abraham Amirkhaniantz, an Armenian with European education, engaged for years in translating the Azerbijan-Turki and the Ararat Armenian versions of the Bible. While employed in the work he preached to the evangelical Armenians in Tiflis in the Lutheran church, and counselled and sustained the hope of the brethren in other districts. For engaging in a public debate on the subject of picture and saint worship,

tho invited thereto by Russian Church authorities and with a promise of freedom of speech, he was taken from his bed at night and banished to the confines of Siberia. Afterward he was professor at Helsingfors, and later an evangelist among the Armenian refugees in Bulgaria.

Of late years God has nurtured these evangelical communities by means of the mission of the Free Churches of Sweden. Their work is strictly evangelistic, no institutional work being permitted. For greater protection, it carries on some kind of secular business. The Swedish missionaries have associated with them a force of Armenian and converted Moslem evangelists. They conduct service in Tiflis, Baku, Shusha, and Alexandropol, and itinerate through Transcaucasia and even Transcaspien regions. One of their members, a well-to-do oil merchant, supports an evangelist out of his own income. Let me give an example of the work they are enabled to do. In one of the communities annexed from Turkey the flock had been without a pastor, neglected and grown negligent. An evangelist began a series of meetings among them. The Spirit's presence was felt, and the communion service was one of revived love and consecration, at which seventy children were brought for baptism.

This review of the evangelical forces in Transcaucasia would not be complete without some reference to the Nestorian converts who have emigrated from Urumia to Russia. Some of these have acquired a competence and good standing in Tiflis. The restrictions of the government have prevented them from having an organized Church and building. As far as possible, the Urumia Mission has kept them supplied with a preacher. Of late the work has been put on a more self-supporting basis, and bids fair to develop into a church fitted to care for and be a home for the sojourners from Urumia, and to evangelize the thousands of Nestorians who there seek a livelihood.

We anticipate great changes in Russia in the immediate future. The year of jubilee for that great people has been sounded forth. The New Russia will grant liberty—liberty of speech, liberty of conscience, liberty of worship, liberty to carry on missionary work. Then Transcaucasia will be a fine field for the exercise of the energies of the Church. The evangelization of its Moslem population will have an intimate relation to the same work in the bordering provinces of Turkey and Persia.

Regarding the Gregorian Armenian Church, it is not improbable that the day of liberty will be signalized by a reform movement—at least, in the externals of religion. The ecclesiastics and people have seemed ready to make changes, but have been deterred by the fear that any such project would give occasion to the Russian government to demand conformity to its doctrines and rites.

A SUCCESSFUL COMMERCIAL MISSION IN PERU

HOW INDUSTRIAL MISSIONS HAVE BEEN USED TO ESTABLISH THE KINGDOM OF GOD IN SOUTH AMERICA

BY FRED J. PETERS, CUZCO, PERU

It is not easy to overcome deep-rooted prejudice. But when God comes into the question, He very often accomplishes the impossible in a very short space of time. This is proved by the change of opinion in the founders of the Christian Industrial Mission at Cuzco.

When we landed in Peru, early in 1894, it was with the object of doing mission work in the orthodox and accepted way, by the simple preaching of the Gospel. We were entirely opposed to any indirect methods, and were not even favorable to school work. We are now full of enthusiasm for industrial or Christian commercial work as a means of spreading the Gospel, and believe it has a great future in the evangelization of the world.

Persecution and Expulsion

Mr. John L. Jarrett and the writer left the coast of Peru in 1895 to establish a mission station at Cuzco, in the interior. We started out with the intention of doing nothing but direct spiritual work. We believed that the quickest way to get souls saved was by using direct means. But we have been taught, much against our wills, that often what is apparently "the longest way round is the nearest way home."

We arrived in Cuzco on July 4, 1905, and immediately the whole of the Roman Catholic Church was convulsed at our audacity. No one had ever attempted to enter Cuzco or the interior before. We, of course, did not attempt to hide our purposes, and the Church fully knew who and what we were. Thereupon arose a great persecution. Everything was done to stir up the rage of the populace against us. Within a week Mr. Jarrett fell sick of smallpox, and my first duty was at his bedside. Every day the storm grew worse, lashed into fury by the preaching of scores of priests and friars in the twenty or thirty temples there. We had not even been able to do anything in mission work, when one day in the seventh week of our stay there, when Mr. Jarrett was beginning to get about after his illness, we received an order from the prefect to leave the city within twenty-four hours. This was done merely to appease the hungry wolves of Rome. The poor prefect was a mere puppet in the hands of the priests, and did not have sufficient force of character to resist their illegal demands.

We appealed in vain, and were obliged on the following day to leave the city by back streets, while the bells of all the papal churches rang merrily over their victory—our defeat. But in that very defeat



REBUILDING THE MISSION HOUSES IN CUZCO

The adobes (mud bricks) are seen drying in the foreground

were the seeds of future victory. We were being taught how mission work in that land might be successfully undertaken.

On our arrival at Lima we presented our case to the Peruvian government through the British legation, and received a verbal apology and indemnity from the government.

In 1896 Mr. Jarrett and his wife made a second determined attempt to establish the mission in the same city. This time a college was opened to pave the way for the preaching of the Gospel. It was,

however, established and carried on in the midst of incredible hostility on the part of the Roman Church. So terrible was the persecution that the home had to be guarded by soldiers the whole of the time. At length, after seven months' stay, the work was crushed a second time by the prefect, who ordered Mr. Jarrett to close the school and cease evangelistic work. This was to appease the priests. The work was overthrown, and the workers were driven back to the coast. Even school work was found unequal to the task of opening the doors and planting the standard of the Cross in Cuzco. The difficulties had proven thus far insurmountable by ordinary evangelistic and educational methods.

The Present Conditions in Peru

The needs in the interior of Peru are very real. There are about two and a half millions of people, of whom two millions are Indians, the descendants of the Incas. Large numbers of savages, who inhabit the forest regions of the Amazon to the east of the Andes, can also easily be reached from Cuzco. Tho the religion of Peru is supposed to be Catholic Christian, it is only fair to say that only the veriest rags of medieval Romanism exist, and the present religion in the interior of Peru is almost pure paganism. The life of the priests and the friars is, as a rule, one of gross immorality and deception.

The Spanish-speaking portion of the community is divided into two parts—the fanatical and the incredulous. Among the *former* are the majority of the women and a few men, who are the perfect dupes of the priests. Among the *latter* class are most of the men, who are atheists of all shades of opinion.

The present condition of the Inca Indians is deplorable in the extreme. They are in reality serfs, being practically the property of the landowner on whose estate they may chance to have been born. Their downtrodden appearance and browbeaten look is piteous to behold. They have been led into a life of degradation and drunkenness by the example of the priests and the exactions of the religious *fiests*, which are simply drunken orgies. They know nothing of the true God or Christ, save the idols that represent them in the temples. Their salvation depends on their fidelity to the Church as represented by the immoral priests and friars. They are without God and without hope in the world.

The savages who live in the great Amazonian forests are divided into numerous tribes, each speaking a different language. This has been, and still is, the serious obstacle to their evangelization. It is impossible to compute their numbers. They wear absolutely no clothing, and seem to have as little religion as clothes. They have never come into touch with the Gospel, and know nothing of Jesus Christ their Savior. It is one of the deepest desires of our hearts to do something for these poor dark souls.

We were resolved to plant a station in Cuzco, despite all the opposition and apparent defeat. We were all the time in continual prayer, and thought as to how it should be done. It could clearly not be attempted as formerly, for that would be to court a third failure. Some method must be adopted that would insure success from the very beginning, and this method was unanimously declared to be industrial work. We saw in it all the elements of success, especially the fact that the government guarantee would be with us.

Having been for many years in business before our theological course, it was to be supposed that a success could be made of it. Thus the industrial work was finally decided upon.

In December, 1898, we reached Cuzco for the third time. The party then consisted of Mr. Newell, Mr. Jarrett, and myself, with our wives. There was the same display of intolerance and opposition on the part of the Roman Catholic Church. We heeded it not, but set to work to build a photographic studio, which was to be the first instalment of our industries. When ready it was at once opened to the public, and at once became a success. The women, who are especially hard to reach, were particularly attracted by it.

A large store in connection with the photo work was filled with merchandise by means of our salaries. We determined to depend on the sales for our support. The directors secured a loan of £500 from



A GROUP IN THE CARPENTER SHOP



THE NEW STUDIO COMPLETED

the Industrial Missions Aid Society of London for this same purpose. This store has done well, each year better than the preceding one, and is the center of the industries to-day. The profits on the sales are large, though goods are sold at a much cheaper rate than the local stores sell them.

In addition, a well-equipped machine-shop was opened about two years ago. A gentleman in the United States became inter-

ested in this branch of the industries, and donated a steam-engine and boiler of about twenty horse-power, which has been in use continually ever since. The machine-shop has a good equipment of machines and

tools for doing all kinds of repair work. There are departments for metal and wood working, and about thirty men are employed. It is in charge of two expert mechanics, one from England and one from the United States.

A small flour-mill has been in operation since the beginning of 1904, and, being the only one in the city, is quite a help to the people. Having flour at first hand and a baker who needed employment—one of the converts who had suffered for his faith—a bakery was opened a few months ago, and has been well received by the people.

The Evangelistic Work and Its Results

Side by side with the industrial and commercial enterprises, and shielded by them, evangelistic work has been carried on with complete success as compared with the former attempts.

There being no religious liberty in Peru, our meetings must be conducted in private. At the start we had to issue tickets of admission, but little by little they have become needless, for the meetings are now a recognized institution in the city. They need no protection, for the industrial methods have made us such a host of friends that it would be a sorry day for the Church of Rome if they were to attempt to molest us.

A meeting is held every morning in working hours for the workmen. The roll is first called, then a hymn is sung, in which all join heartily. After this the Scriptures are read with comments, and prayer concludes the meeting.

A Sunday-school is held on Sunday afternoons and in the evening a Gospel meeting, with an attendance constantly on the increase. Tuesday evening is devoted to the Bible class, Thursday evening to another Gospel meeting, and Friday evening a meeting for preaching in the Quechua language to the Inca Indians.

There is also a woman's meeting conducted by the ladies every Wednesday afternoon, which has been instrumental in breaking down much prejudice among them. Large numbers of garments have been made there at the expense of the mission, and have been sent to the City Hospital.

Three or four native evangelists have also been supported out of the profits of the business, and these do efficient colportage and itinerant work.

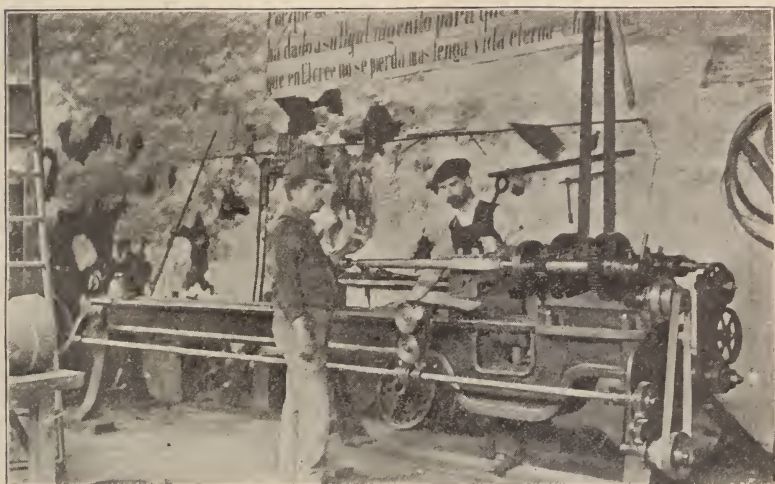
We have thus, in addition to supporting ourselves and our native helpers by our daily business labors, been actually conducting a really large evangelistic work, which of itself is sufficient to occupy our whole time as ordinarily expected from missionaries.

When one attempts to tabulate spiritual results he attempts a hard task, for the spiritual and moral effect of any work on the community can not be estimated by the number of converts actually gathered into

the Church. In this mission the effect on the city and the whole department has been very great, but the only point we here touch upon is the definite spiritual result in conversions.

It was not until after four years of hard, uphill plodding that we were privileged to see souls come definitely out on Christ's side, and confess their faith by public baptism. This was at the beginning of 1903, when four were thus added to the church. It was a time of great rejoicing among us, to see the first-fruits of our labors and sufferings in that city. That was full repayment for the expulsions and hardships, loss of goods, time, and money.

After this, however, a whole year passed by without another con-



MR. PETERS AT THE LARGE LATHE IN THE MACHINE SHOP

The Scripture text on the wall preaches a continual sermon

vert, tho we agonized for souls. There was no more moving among the dead bones until June of 1904, when Mr. David Watkins came from Mexico, and remained for three months helping in a series of special meetings. After five weeks, each one deepening in interest, there was an evidence that the Holy Spirit was moving mightily on the hearts of some to confess their faith in Christ. At one of the meetings an opportunity was given to those who so desired to stand up publicly and confess Him. Sixteen arose, most of whom had been constant attendants at the meetings for years; some from the beginning. They were baptized some days after.

This was but the beginning, for since then the good work has been going on, and the number of the church has grown to about fifty natives. Among these are two Inca Indians and two Amazonian savages, brought from the forests some three years ago. They are the

first in their respective classes baptized and received into an evangelical church.

We are hoping that the Lord will lead the savage Indians to go back to their own tribe as missionaries, and this may be the beginning of the solution of the problem—how to reach those Amazonian savages.

Present Plans and Outlook

To secure the central block in Cuzco, where the store and photographic studio were situated, it was necessary some years ago to take it on a lease for nine years. The rental was low, but certain large repairs had to be done to the premises as a condition for the signing of the contract. These repairs have been faithfully done, but the money spent up to the present time (about \$6,000) is badly needed.

It is now desired to make the mission entirely self-supporting, so that there will be no need to appeal for donations in the future.*

We believe the time has come when Christian capitalists should *at least give the Lord the preference* in their investments. They may in this way help on the Master's cause as truly as if they donated their money.

A NOTABLE BICENTENARY

THE DANISH-HALLE MISSION—FOUNDED 1705

BY REV. D. L. LEONARD, D.D., OBERLIN, OHIO
Author of "One Hundred Years of Missions"

Two hundred years ago, on November 29, 1705, the first organized attempt was made by Protestant Christians to carry the Glad Tidings to unevangelized lands. This anniversary is all the more worthy of commemoration since the event for which it stands is so little known, so many notable men were connected with it, and the results to the Kingdom were so considerable.

The year 1705 takes us back just half way to the outburst of the Reformation, and recalls the strange and well-nigh inexplicable fact that two full centuries were suffered to pass by the reformed churches before their first representatives were despatched to make Christ known at the ends of the earth. Thus far the various ecclesiastical bodies had been fighting with all their might with pope and king for bare existence, or else had been engaged in internecine strife with one another, Lutheran and Reformed, Calvinist and Zwinglian, Episcopalian with Presbyterian, Independent, Baptist, Quaker, etc., so that

* To raise the money—\$10,000—the industries have been organized into a stock company. Tho' a new method of raising money for the Lord's work, it is undoubtedly a good one. The name of the work now is the "Christian Industrial Mission at Cuzco." It is capitalized at \$25,000 in 25,000 shares at \$1 per share. Of this, 15,000 shares have been taken as the value of the industries, and the 10,000 shares that remain are being offered to Christian investors, and a portion has been subscribed. Full information may be obtained from the Secretary, Charles W. Reihl, 122 E. Duval Street, Philadelphia, Pa.

neither time nor strength remained for considering the woes of heathendom. In Britain the fearful reaction from the over-strictness and asceticism of the Cromwellian period was seen far and wide in the infidelity and hideous grossness of the reign of Charles II. It was the dismal period when "the last Puritan was dead and the first Methodist was not yet born." John Wesley had just emerged from his cradle, but no sign of the great Wesleyan revival had appeared. Moreover, much of the world was still either unknown or inaccessible, while Catholic powers, like Spain, Portugal, and France, were in possession both in the Orient and the New World, and hence Protestant "heresy" would not in the least be tolerated. Still further, the orthodoxy of the time was cold and dead, being scholastic and speculative, utterly unspiritual and loveless, and exalting logic as supreme. Finally, Church and State were everywhere close-joined, and too often even the vilest of monarchs were supreme in matters closely related to both doctrine and life.

If we transport ourselves back to the year 1705 we find ourselves at a point almost thirty years before David Brainerd began his work among the Indians of New York, fifty-six years before Carey was born, eighty-seven years before the Baptist Missionary Society was organized, and one hundred and five before the American Board was founded. The Moravian Church was not yet in existence, and the beginning of its first mission was more than a quarter of a century in the future. It is true that in 1698 the Society for the Propagation of Christian Knowledge had come into being in England, and two years later the Society for the Propagation of the Gospel was started for the spiritual betterment of British colonists. To show how far back toward the Dark Ages our view-point takes us, it is sufficient to remind ourselves that the Revocation of the Edict of Nantes was decreed by Louis XIV. only twenty years before, while that merciless despot survived until 1715. It was thus in a time so remote and so forlorn that the missionary movement began, of which brief mention is now to be made.

The Danish-Halle Mission had its beginning, not in any of the famed capitals of Europe, but in Copenhagen instead, capital of one of the least of European countries; and was the creation, not of the Danish Church, but of King Frederick IV., a monarch of such slight note that his name is not easy to find in the cyclopedias. The evangelizing task he undertook is well-nigh the only title he has to historic fame. We are unable to ascertain just how or from whence the lofty thought and noble purpose originated. It has commonly been held that Lützens, court preacher, supplied the impulse, but Dr. Warneck concludes: "That he was not the originator, but only an agent of the missionary ideas of the king, may now be regarded as settled." At any rate, Lützens was commissioned to secure two men who were

possessed of suitable gifts, and willing to journey to far-off lands as bearers of Glad Tidings. When none could be found among all the Danish clergy, resort was had to Germany, and to the University of Halle, hundreds of miles away, which appears to have been the center of about all the spiritual warmth and vigor which the land of Luther now contained.

Fortunately, about forty years before, Spener had begun to arouse the German churches to a loftier type of Christian living, with Francke ere long as chief associate. They and their followers were soon dubbed pietists, and were deemed silly and crazy fanatics, with much ridicule and scorn heaped upon them. In order that evangelical sentiments might be imparted to students preparing for the ministry, Halle had been founded, and Lütken had felt the influence of these godly men. Two recent graduates who were candidates for the ministry were soon found, Bartholomew Ziegenbalg and Henry Plütschau, who also journeyed to Copenhagen in the summer of 1705 to secure ordination at the hands of the Lutheran ecclesiastics, all extremely orthodox and conservative, to whom these neophytes were objects of grave suspicion, both because they were Germans and were pietists. As we might expect, a rigid examination ended in their rejection. Again and again they were questioned with the same result, and were finally ordained only under an imperative command from the king.

The design had been to send them to the Danish possessions in the West Indies, but at the last moment their destination was changed to Tranquebar, on the Coromandel coast of India. An annual subsidy from the royal treasury was set apart, at first of \$1,200, but increased later to \$1,800. After a few years a *Collegium de cursu Evangelii promovendo* was established, "by which the mission was made, not an official concern of the Danish Church, but a State institution." For a long time "the furtherance and the strictly spiritual direction lay in Germany"—that is, in Halle—with Francke as the real director. From first to last the missionaries were wholly derived from this foreign source. And, let it be repeated, that the Lutheran Church as such, whether in Germany or Denmark, had no part or lot in the matter.

Tho, in a sense, not germane to our theme, brief mention may fittingly be made at this point of certain other similar enterprises which sprang from this same phenomenal conjunction and cooperation of diverse forces. Hans Egede, a Norwegian, educated in Copenhagen, and for some years a pastor in Norway, was so wrought upon by the conviction that he verily ought to carry the Gospel to the perishing in Greenland as to return to Copenhagen, also to watch, wait, and plead with King Frederick to be sent thither; and, after agonizing for thirteen years, was commissioned to go in 1721, thus founding a work which, later turned over to the Moravians, has continued to this day.

It was under the impulse of the same evangelizing force that Thomas von Westen (1716-22) undertook three missionary journeys to Lapland. And it was to the same capital that, in 1731, Zinzendorf journeyed to attend the coronation of King Christian VII., and, while there, beheld a converted pagan from Greenland, a trophy of Egede's faith and zeal; and also met a negro and ex-slave recently from St. Thomas, who depicted the horrors of slavery, and urged especially that something be done speedily for the redemption of a sister of his still in bondage on that island. It was a direct result of what here he saw and felt that, almost at once, the Moravians laid the foundations of their first two missions, the one in St. Thomas and the other in Greenland. Moreover, Zinzendorf had already been under the molding influence of Francke, in Halle. Evidently, then, the Spirit of God was abroad and operating while King Frederick was devising a forward movement for the benefit of his subjects resident in distant lands, where the sound of the Gospel had never been heard.

No attempt will be made to tell, in detail, the story of the Danish-Halle Mission. Only a few notable incidents will be given, with a brief statement of some of the causes which, after a little more than a century, brought the enterprise to an end—at least, transferred it to other hands. After many hindrances and much delay, Zingenbalg and Plütschau were able to set forth upon their historic venture, not unworthy to be compared with Paul and Barnabas when sailing from Antioch to begin their famed missionary tour. The departure from Copenhagen took place November 29th, and the voyage lasted seven months, or until July 14, 1706, when a landing was made at Tranquebar, about one hundred and fifty miles south of Madras, where a Danish factory had been established in 1616. The reception they met with was most unkind and disheartening. The governor refused to recognize their credentials which the king had supplied, and affected to believe that their appointment was an encroachment upon his rights. But none of the Europeans desired their presence, preferring to be free from all such moral restraint. Therefore, tho the other passengers were landed at once, they were left on board for several days, and, when finally allowed to set foot on shore, no sort of provision was made for shelter or food. The climax came later, when Ziegenbalg was cast into prison, where he lay for four months, with no intercourse allowed with the world outside, and even forbidden the use of pen, ink, and paper. To these sore trials was later added the embarrassment resulting from lack of funds. And when at length four thousand crowns were forwarded from Denmark, for safety divided between two vessels, one of these was wrecked *en route*, and, tho the money was saved, it was returned to Copenhagen. The other vessel reached its destination, but through the carelessness of drunken sailors the gold it brought went to the bottom between ship and shore. And, finally,

as if such calamities were not enough, one or two missionaries proved utterly unfit and unworthy, making mischief on every hand. Of course, the Brahmans, Mohammedans, and renegade Europeans failed not to add their full share of evil words and evil deeds in opposition to the Gospel.

But, in spite of all, from the first hour and with all diligence, the study of the various languages in use in that region was taken in hand, religious services were opened for various classes, and the children were gathered into schools. At the soonest also preaching tours were arranged through the cities and towns adjacent—at length including Madras, Cuddalore, Negapatam, etc., and the neighboring states of Trichinopoli and Tanjore. Work was begun upon a Tamil grammar and dictionary, also upon a translation of the Scriptures into that tongue. In due season a type-foundry was in operation, a paper-mill, and a printing-press. Best of all, by this time the blessed fruits of prayer and toil began to appear in minds impressed and hearts renewed by the Spirit of truth, and applications for baptism, which ere long advanced from hundreds to thousands. From time to time reinforcements arrived, amounting to scores at length, some sixty in all, and including such honored names as these: Fabricius, Gericke, Grundler, Jänicke, Kiernander (later transferred to Calcutta), Rhenius, and Schultze.

While the opposition of the officials of the Danish East India Company was at its height, two journeys to Copenhagen had been found necessary to inform the king as to the situation and to secure the continuance of his bounty: one undertaken by Grundler, and the other by Ziegenbalg in 1715, who visited Halle and England as well, attended everywhere by admiring crowds, receiving high honor from Frederick and a favorable response to all his requests. King George I. wrote him a personal letter filled with the kindest words. Even better, generous contributions were received from British Christians, bestowed at first through the Society for the Propagation of the Gospel, and later continued while the mission lasted through the Society for the Propagation of Christian Knowledge. Returning to India, Ziegenbalg died in 1719, having completed the translation of the New Testament, and of the Old as far as the Book of Ruth. By the middle of the next decade the entire Tamil Bible was in print, first of all in any Indian tongue.

Beginning with the forties, manifold hindrance came to the work from almost continual war—at first between the British and French, and later between the British and the native rulers. It was an event of prime importance to the Danish-Halle Mission when, in 1750, Christian Frederick Schwartz, of course a pietist from Halle, secured by the solicitation of Francke, appeared in Tranquebar to begin a half century of most varied and fruitful endeavor for the betterment of the

sinful and degraded millions of southern Asia. He had first been urged to master Tamil in order that he might assist in printing the Bible, and when that scheme met with failure in Germany, because he had acquired a knowledge of that language he was urged to devote his life to making proclamation of the Glad Tidings to that people. We smile as we contemplate the play of Providence in bringing to pass that really momentous event! Whether for strength of character, or for brilliance and versatility of intellectual gifts, Schwartz is without doubt to be reckoned among the first half score, or even half dozen, of those who have followed in the footsteps of the great apostle to the Gentiles. Studying English on the voyage out, on arriving he was able to preach to British soldiers, at the end of four months he could employ Tamil in public address, and ere long mastered also Indo-Portuguese, Hindustani, and Persian. Moreover, he was a statesman as well as a missionary. After some years spent in Tranquebar, a removal was made to Trichinopoly, and in 1761 another to Tanjore, where he remained until the close of his life.

It was in Tanjore that Schwartz's most notable achievements were made for the furtherance of the Kingdom. For a wonder, he readily gained and held the warmest friendship and most perfect confidence, not only of the British military and civil authorities, but of the Hindu and Mohammedan princes as well, and this even during the years when the two were engaged in bloodiest strife. Again and again by the former he was employed to conduct the most important and difficult negotiations. And the redoubtable Hyder Ali once exclaimed: "Do not send me any of your agents, for I do not trust their words or treaties; but, if you wish me to listen to your proposals, send to me the missionary—him will I receive and trust." And the Rajah of Tanjore greatly desired to make Schwartz the sole guardian of his adopted child and heir, while after his death, in 1798, it was this same Seforgee who erected a marble monument to the memory of his friend and "father."

Some years before the close of the first century of its existence, the Danish-Halle Mission had passed the zenith of its strength and usefulness, and a steady decline had set in whose causes were various and deep-seated. The movement was premature, the era of missions had not yet dawned, Protestant Christianity was not ready to inaugurate a world-campaign against heathenism. The churches themselves were in sore need of regeneration, a quickening into new life. Monarchs and synods as such were altogether inadequate to the tremendous task. Earnest souls by the thousand and million, those whose hearts the Lord had touched with compassion and enthusiasm, must band together, must pray and give, must send and go. Again, it was calamitous that two nations and two types of religious conviction and taste were unequally yoked together. The royal power and the eccle-

siaistical authority were Danish, and the latter conservative, while to a man the missionaries were German and pietistic—with endless misunderstanding, suspicion, and jealousy as the inevitable result. Then upon the field but slight effort was made to train up native helpers. Nothing could be done without the consent of the Church rulers at home. Thus, when the missionaries would ordain Aaron to the ministry, permission from Denmark must be had, and the correspondence required extended over five mortal years. In many ways the converts were kept in leading-strings. Even more calamitous, the curse of caste was but slightly apprehended, large toleration was extended to this device of the devil, with liberal compromises made at various points. And, finally, it came to pass as the first century neared its close (after some sixty had shared the heat and burden of the day) that both the caliber and character of the men sent out steadily declined, with scarcely any to match the average of the first two generations. This phenomenon is to be explained by recalling the fact that the pietistic movement itself had by this time well-nigh ceased to be felt.

Therefore, on the whole, it is to be esteemed no great calamity that at length the Danish king declined to send any more funds to carry on the work, that in 1845 Tranquebar was sold to Britain, with a portion of the property and population turned over to the care of the Leipsic Missionary Society, and the residue placed in the hands of the English Society for the Propagation of the Gospel. It is estimated that during the century and a quarter covered, more than sixty thousand were rescued from idolatry and brought to some fair degree of knowledge of the truth as it is in Jesus.

CHURCH FEDERATION AND HOME MISSIONS

BY REV. CHARLES L. THOMPSON, D.D., NEW YORK
Secretary of the Presbyterian Board of Home Missions

If Federation stands for the union of Christian Churches for effective service, and Home Missions means Church extension, it is evident that a coordination of these forces would be both natural and effective. Their wheels turn in the same direction, and should easily be coupled. By what bands, now, may they be joined? To ascertain this, let us define their spheres. The article in the *Federation Constitution*, of New York, says:

The object of Federation shall be the promotion of effective cooperation among the Churches and Christian workers of the State of New York, in order that their essential unity may be manifested; that the evangelization of every community may be more systematically accomplished; that a means may be found for expressing the united Christian sentiment of the State in regard to moral issues; that the various Chris-

tian and benevolent activities of the commonwealth may be more completely coordinated; and that other appropriate ends may be secured.

Briefly, Federation aims, by a combination of efforts, to evangelize every community, and to secure its betterment along lines of social and civic reforms.

The Sphere of Home Missions

The sphere of Home Missions, as generally regarded, is an agency for establishing churches in destitute communities, and for nurturing them to strength. This, however, by the trend of conditions in our country, is a superficial and faulty conception. In our primitive days it may have sufficiently designated the reach of home missions. But now such a definition not only falls short, but gives a radically wrong impression. The supreme and general end of home missions is the evangelization of our country. But that is a very general term. The application of it involves many varied and difficult problems. That we may see the complexity of the work, and so the bearing of a union of Christian effort on the doing of it, let us look at some of these problems. They may be grouped as problems of Race, of Class, and of Expansion.

The Race problem gets more complex as our country draws populations. The two old ones are the Indian and the Negro problems. The former is often lightly passed over as insignificant in size or bearings. Whether Indians are evangelized or not, they are not in our national way. We may drive ahead, unmindful of them from any national view-point, as an Atlantic liner may drive on through the storm tho the fishing-smack lie in her course. But the Indian problem should bulk large in the view of a Church which believes in the justice of God, and thinks about the bearing of service to the least in our account with the Master.

The Negro problem is larger and more evident. It is larger than it was thirty years ago, not merely by increase of numbers, but by social and national conditions. Home Missions need some new force for the solution of this problem. By general confession the work of the Churches so far has in this direction been glaringly inadequate.

Other race questions are emerging. The volume of the immigration from alien races is getting large enough to demand serious attention and action. It is a general confession that we are not overtaking the duties imposed on the Church by immigration. Our forces are inadequate and often badly deployed. Somehow we need concentration of effort to an extent not yet dreamed of.

Akin to the Race question in our country is the Class problem. Thus more important than for the Church to erect new churches is it to harmonize the classes now within its pale of nominal Christianity. Ideally in the Church the rich and the poor meet together. They should; for if the Lord made them all, they are brethren. But

they do not. Ideally employer and employed should sit side by side. There is, instead, the breadth of the city between them. What will we do with the workingman? What will the workingman do with the Church? These are two questions which must be answered if we would have civic peace or Church triumph. They are not being answered. We ignore them, and go on building new churches. We are after institutions and forgetful of conditions. Why build sacred houses unless we can go deeper and develop attraction enough to bring people into them? Roseate as may be our visions, the stern fact confronts us—the people, *en masse*, do not go to church. Perhaps a divided Christianity has some responsibility. Perhaps coordination and combination would accumulate moral and spiritual force enough to “compel them to come in.”

The third class of home mission problems may be grouped under the head of Expansion. Whether this country shall expand or not is now a purely academic question. It is good for the debating club, but has no place in the sphere where our obligations move. We have expanded, and are expanding. The only question is, how, morally and spiritually, shall we keep up with it? The work of home missions has always been to keep up with our historically normal expansion. Measurably only have we done it. Take the Pacific Coast as an illustration. Missionaries went to California with the forty-niners. But the rush for gold and following opportunities on that coast far outran the activities of the Church. Or take the mountain region. There are unchurched rural and mining communities almost without number, and multitudes of villages where the Church is a name without power.

But the word “expansion” has a new meaning. It is the nation’s outreach past our continental shores. And it casts a new problem on us. What shall we do with eight or ten millions of people—a part of the body politic which have no true conception of the civic and religious ideals to which they have come? This question presents a new home mission problem of no mean proportions.

The cause of Home Missions as thus outlined presents a complicated problem, complex and far-reaching in its bearing on our civic as well as our religious life. Because of its vastness and increasing complexity, the various Christian forces working upon it have not always worked wisely, and, therefore, not always so successfully as they should have worked. This, partly, because they have wrought separately, and sometimes at cross purposes. They have proposed to themselves the one great end of the evangelization of the country. They have gone at it with energy and devotion. But denominational zeal has been allowed to outrun loyalty to the Kingdom. So the Churches have striven competitively, and sometimes antagonistically. There has, consequently, been waste of effort. Some communities have been

overchurched, while others have been neglected. Supposedly strategic points have been crowded with struggling churches to the discredit of Christianity, while other places—with less promise and more need—have had to appeal in vain for Gospel privileges. This is as true of old cities as of new settlements. There has been no intelligent mapping out of the field to be conquered or cultivated, and no supreme regard for the needs of the people or the glory of God in the distribution of religious forces. It is not necessary to dwell on this humiliating fact. It is confessed, and in general terms deplored.

It would not be true to say that no efforts have been made to stop the waste or lessen the critical judgments which such waste invites. It is a pleasure to say that the day of unhindered denominational ambition has passed away. Larger and better views are coming. The Churches no longer think it right to forge ahead without any consideration of what other and related Churches are doing. More stress is laid upon the Kingdom, less on the denomination.

Comity in Home Missions

But hitherto the word "comity" has expressed and been deemed sufficient to express the relations Churches should sustain to each other. And comity means a just and sensitive regard for the rights of other bodies in religious work. It suggests a negative attitude. One Church will not improperly interfere with another Church in the occupancy of a given field. And no Church will enter a field already sufficiently worked by other denominations. This marks a decided advance. Where this principle is faithfully carried out, Churches will not jostle each other, will not injure each other, will respect each other's fields, and religiously keep out of the way. How vastly better than competition or antagonism! How vastly nearer Christ's conception of God's Kingdom on earth!

And comity, so far from being only a theory, is practically applied on many mission fields; on more, we believe, every year. Thus when four denominations were entering the island of Porto Rico just after it came under the American flag, there was a conference between those responsible for inaugurating and carrying on the work, and it was agreed that there should be territorial division of the island, and that each body should give itself without hindrance to the section thus assigned to it. That was more than six years ago, and it is a pleasure to record that so far that comity compact has been faithfully kept, and there has been no overlapping of forces, no attrition, causing criticism and damage to the work.

A less definite but somewhat similar distribution of forces is recognized in the republic of Cuba. Who, in view of these things, can say that the relations of the various denominations are not more considerate, friendly, and harmonious?

And yet how far this considerate relation of Churches to each other falls short of the Lord's prayer that His disciples might be one! Apply the principle of comity as above defined to the relation of regiments in an army to one another, and how many battles would be won? Suppose the regiments respected each other's rights to the position assigned to them, never transgressed those rights, and never improperly interfered with each other—suppose that were all—what victories would the army record? Plainly for the followers of Christ there should be something better than charitable feelings—something better than letting each other alone.

That something is expressed in the word "Federation." That means a combination of forces for the swifter winning of the fight. It suggests the solidarity of an army. It proposes to itself two great ends—the evangelization of the country and the pushing of social and civic reforms. And for these ends it calls on all Christian forces to unite under one flag. Suppose there were such union—a union for service which would imply no surrender of denominational allegiance, but which would gather up and conserve and direct every bit of moral and spiritual power in all the churches for effective campaigning—what might be reasonably expected? Apply Federation to the three great home mission problems noted above, and what results could be looked for?

Some Results of Federation

Take the problem of the races, the coming to us of foreigners from every shore. The multiplicity of religious bodies in this country is confusing enough to us who are to the manner born—what must it be to immigrants accustomed, as many of them are, to only one Church in the State? The difficulty of reaching them is increased by the barriers of language. It requires, under present methods of mission work among them, a seminary in every denomination for every class of immigrants, to supply ministers for them, and a literature in all the languages.

What if there were a union of various Churches in preparing evangelical literature through some common agency—as, for example, the American Tract Society—and a common polyglot seminary, where preachers could be trained to do evangelistic work among all classes of foreigners, who can doubt there would be increased economy and efficiency, and an immense gain in spiritual power in such a united approach to the people? Some federations on mission ground, as in Japan, might suggest to us a better way than that of a score of denominations working separately and ineffectively, and giving the impression—whether justly or not—that they are more interested in building up a denomination than in extending the Kingdom of Christ.

Or, take the second home mission problem. What shall we do to bring the Church and the laboring men together? What is being

done now? Little, definitely and successfully. One religious body has organized a department of "Church and Labor" to bridge the chasm, and a few others are making sporadic efforts in the same direction. But they work at this disadvantage: The laboring men are suspicious that all such efforts are inspired by a paramount desire to have them come to this or that Church. They do not believe there is a Christlike interest in them for their own sake. Their quarrel for this reason is with the Church—not with the Master. They bow with respect before the name of Jesus, when they deride the Churches as the enemies of laboring men. How shall this attitude be changed—this wrong conception be corrected? By laying less stress on the particular Church and more on the Master. And how better can this be done than by evangelistic labors shared in by all Churches, and conducted, in the first instance, outside of church buildings altogether. Such evangelistic services—as, notably, some in Philadelphia—have drawn to them multitudes of laboring men, who could have been persuaded to enter no church whatever. Or even if church buildings were used, the effect of a united Christianity would be tremendous. It would largely disarm prejudice at the outset by showing it was not a crusade of one Church, but such a union of them all as would minimize the Church idea and magnify the great essentials common to all Churches and for all classes necessary unto salvation.

Not less valuable would Federation be in the solution of that phase of mission work pressed upon us by our national expansion. Especially among the Spanish-speaking people in the islands are the divisions of Protestantism a stumbling-block. Anything that would show a solid front would be an immense gain. I have spoken of the comity which rules among the workers in Porto Rico. Suppose it were followed by a combination of all the Protestant forces wherever such combination were possible?

Thus, for example, all the Churches having missions there deeply feel the need of training-schools, where native converts may be fitted for service among their own people. Such schools are absolutely essential. Shall there be as many such schools as there are religious bodies in the island? What a waste of money and men! And what confusion in the minds of the people used to the unity of Roman Catholicism! Is it impossible to have one training-school, in which all the denominations would share? Might there not be a teacher from each body in that school, that those desiring instruction in the peculiar doctrines of that body might have it, while all the teachers would unite in giving those fundamentals of Christian doctrine and Christian life which are far more important for Porto Ricans than the tenets of any or all denominations? Are there difficulties in the way of adopting such a suggestion? Would not the compensations be large enough to make worth while an earnest effort to surmount the diffi-

culties? It is not very important that Porto Ricans, Cubans, or Filipinos should be Methodist or Baptist or Presbyterian, but of the last importance that they should see the truth as it is in Jesus.

The value of federative efforts in new communities in the West need scarce be argued. For both distinctively Christian labors and for social and civic reforms the feeble churches must unite, or they must continue to suffer defeat. Many a town that now sneers at the multiplicity of churches within it would come to sudden respect for them if it saw them silent on their shibboleths, that they might fling their combined weight against the unrighteousnesses and immoralities of the community. And in many places churches so uniting would soon discover how to have fewer organizations and more power at the same time.

Federation and Missions, like sun and moon, should pull together on the inert mass of the world. So pulling, there would soon be high tide where now there is barrenness and dearth and death!

INTERCESSORY FOREIGN MISSIONARIES

BY REV. ALFRED E. STREET

“Jehovah . . . wondered that there was no intercessor” (Isaiah lix : 16).

Christ did not command us to pray the Lord of the harvest that He send forth “missionaries” but “laborers,” and the difference is intentional, for there are others just as necessary as missionaries—“Those sent.” Those harvest hands who *directly* reach the souls of men and save them can be generally divided into (1) Native Workers, upon whom the burden of evangelization rests; (2) Missionaries, whose work is ended when the natives have learned all the missionaries can teach; (3) Intercessors, who give their time and strength to the distinct work of definite intercessory prayer.

Of these three classes, the intercessor is the most important, because he is working at the very root and foundation of all harvest success, and, in as far as man is responsible, his faithfulness determines the success of all others.

An intercessory foreign missionary is a “laborer” who can not go in person to the foreign field, but who has set himself apart to pray for the definite details of the foreign missionary work.

He alone is entitled to the name who enters upon an engagement to work for *definite* fields, an engagement as real as an appointment by a mission board. His striking peculiarities are that he is working in the realm of “the heavenlies” instead of among visible men, and that there are no restrictions in regard to the number who can be intercessors, or to the places of their residence, or to the variety, sweep, and completeness of the results accomplished.

Necessity for Intercessory Foreign Missionaries

That mission field which has the largest number of missionaries (faithful intercessors) whose names are not in the published lists will always be the most successfully harvested.

(1) This is true because of the nature of missionary activity.

Ephesians vi: 10-20 reveals the *facts* clearly, concisely, and completely, showing that we are not primarily overcoming the prejudices and superstitions of men, but "principalities . . . powers . . . world-rulers of this darkness . . . spiritual hosts of wickedness in the heavens," which are various grades of rulers organized into invisible kingdoms of darkness. Christ calls the head of all these kingdoms "the prince of the world," and speaks of the "twelve legions of angels" at His command. Thus revelation shows missionary activity to be a spiritual war between the forces of Christ and those of Satan, not merely of man trying to reform and civilize man. This war is waged for the possession of living men, and through the medium of living men. Christ seeks men to be "members of His body," while Satan "enters" the hearts of men so that each works out his purposes through those men who submit to him. It follows that men must go in person, as Jesus came to the world in person, to do the work made possible by prayer.

(2) Prayer based on God's word is the only weapon man can use to touch the invisible foe.

We can reach a Chinaman by speaking face to face with him, but we can strike the spiritual forces in China only by way of the place "above where Christ is" ever living to make intercession. A study of Ephesians vi. shows that the end of putting on the armor of God is to pray for all the saints, but especially for Paul and his missionary successors. This armor is not for selfish protection, but to enable us to "stand," and, like Moses, Aaron, and Hur, by supplication, give victory to those fighting Amalek. Jesus did not call on the twelve legions of angels, but upon His disciples, and that they should watch with Him in prayer while He fought the invisible foe. In this He has shown the way for all who "fight the fight of faith." Even now it is by intercession that He continues the war.

(3) The missionary on the field can not do his work alone.

When the intercessors' hands fall, Amalek prevails on the mission field to-day. The enemy is strong. Jesus refused to bow down to Satan, but the heathen bow and worship; therefore, the blackness of darkness broods over those lands—a stifling, choking power of death. In this a Christian is like a diver at the bottom of the sea.

In Christian countries prayer is continually offered for the pastor, and for every detail of the work of the church; special meetings are held to pray for a revival; in open-air meetings, while one is speaking, others are praying. In the same way, one or two missionaries,

fighting alone among thousands, or millions, need others to pray definitely while they work. Only the need is more urgent, as there are more deaths "on the firing-line" than in the quiet of home.

The body of Christ does not consist of each one of us individually, but of all together, and if a missionary is left without sufficient aid in prayer, he suffers, limps, stumbles, and perhaps falls. He may succeed in fighting his way to the very presence of God and receive blessings unspeakable, but meanwhile the heathen perish, and God tells us that their blood is to be required at the hands of those who did not do their part (Ezekiel 33 : 1-6).

What Can Be Done by Intercessory Missionaries

(1) A host of intercessors can be speedily enlisted for this war.

(2) Enough missionaries and money can be found to really accomplish our task.

(3) Suitable men can be sent as missionaries, and the unsuitable can be prevented from going. Such mistakes in the past have cost many lives and thousands of dollars. Even Christ prayed all night before He chose the first twelve missionaries. (It is a significant fact that there is no distinct command for MAN to send forth missionaries. That work was done by Christ Himself, and then by His Spirit, when He chose Paul and Barnabas; but when they tried to choose fellow-workers, they quarreled over the choice. The command is to PRAY.)

(4) Many urgent problems of general missionary policy can be solved only through much prayer.

(5) Individual heathen can be prayed for by name and saved.

(6) A native ministry can be raised up, maintained, strengthened.

(7) Revivals may be brought about on the foreign fields.

(8) Fresh fillings of the Holy Spirit can be given to missionaries.

(9) The health and strength of missionaries can be maintained under the severe strain of their physical and social surroundings.

(10) Lonely missionaries, those without many friends, can be cheered and helped until their usefulness is multiplied many times.

Experience has repeatedly shown that the believing prayer of one humble intercessor at home can bring about a revival on the foreign field and save thousands. The experience of one missionary was that as far as man can see results, he was able to do more for the heathen while he was in America *toiling* as an intercessor than while he was among the heathen without intercessors pleading for him.

How to Do the Work of an Intercessory Missionary

(1) Deliberately decide that this intercession is to be a regular, binding duty.

(2) Select fixed days, hours, times, and make them take precedence, as far as possible, of all other engagements.

(3) Begin humbly, letting experience enlarge and guide.

(4) Wait on the Lord of the harvest for directions as to what part of the field you belong.

(5) Learn the names of missionaries of all connections in your field, and pray for them by name.

(6) Do not pity the missionary or condole with him, but give him your sympathetic help.

(7) Write to the missionaries you are praying for, pointedly asking what their difficulties and needs are. Tell them you do not want long letters, bright and newsy, but when they are worn out you want them to drop a postal telling you, so that you can pray for them.

(8) Pray for every need or condition that you can learn about.

(9) Form the habit of letting God impress upon you the things for which to pray. He will do it.

(10) Not many words are needed, but much time must be spent in "waiting" upon Him, the very silence calling for His will to be done. Silence enables one to draw very near to God. "We know not how to pray as we ought," and we must let "the Spirit himself make intercession."

(11) We must study and practise the art of praying until we are expert in it. The Bible furnishes its laws and examples which can be worked out only by patient practise.

Some may be tempted to cherish a subtle, hidden feeling that by doing this work they are conferring a favor on some one by helping. Not at all; it is all the other way. The unspeakable favor is granted you of sharing the burden of intercession daily carried by the risen man Christ Jesus in heaven.

A newly arrived missionary can not vote for the first year, so much has to be learned before he can do so intelligently. In the same way, one beginning as an intercessory missionary needs to consider himself only a beginner with much to learn.

When various details of mission work begin to come to your knowledge, be exceeding careful how you judge, condemn, or decide in matters that you have never met and that have puzzled the wisest men for many decades. No war is sweet and gentle, but you are now fighting Satan enthroned among men, the most unscrupulous and horrible of enemies, worse than man could imagine. When matters utterly unexpected and discouraging arise, Satan will try to turn us away in disgust, therefore remember that the worse the troubles the greater the need for your prayers.

Many, many times we will be tempted to give it all up as useless, for every possible form of deception will be among his "wiles" to stop our intercession, for if he can stop each one, his victory is assured, and there are alarmingly few intercessors.

Be ready to patiently toil on without apparent results; time is required for them to show. Many a laborer has toiled on for years with-

out seeing the results which overjoyed his successors. Can not you do the same? But you can not expect to become a successful intercessory missionary if the Lord is calling you to go in person.

Some General Truths

(1) *Indirect Work*.—Every Christian should work as an intercessory missionary, but there are some at home whom the Lord calls to give much daily toil for the salvation of the nations. Many are needed by teaching, writing, and exhorting to arouse Christians to a sense of their responsibility for the death of those who perish, not because they are sinners, but because the salvation prepared for them by Christ has never been offered to them by men. In this work, house-to-house visitation among church-members has proven most effective in arousing them to their privileges in the foreign fields.

(2) *Rejected*.—It is generally considered that God has not called one to the foreign work because age, health, family relations, rejection by the board, or other outward circumstances, prevent him from going abroad. Such circumstances have no bearing whatever on the question as to whether the Lord wants you to work directly for the salvation of the heathen. God is waiting for you to take your place in the vital, difficult, and blessed work of joining Christ in interceding before Him. It is not obedience to quietly drift along at ease, letting the far-away, unseen multitudes perish for the lack of your prayers; some laborers must NOT GO.

(3) *Substitutes*.—When a draft is made for war only a limited number of men are called out, and a "substitute" has to be one of those not drafted in his own name. But in this spiritual war every citizen of heaven is drafted, and no substitutes are possible, because there are none left undrafted. Victory is impossible, unless those at home meet and route the invisible foe. It is unjust to send a man into the deadly blackness of heathenism without giving your life in intercession for him while he gives his life for the heathen. We must "lay down our lives for the brethren" (I. John 3 : 16).

(4) *Candidates*.—Beware of ever urging any one to go as a missionary. The Holy Spirit is the only one who can do that with safety. We should urge that one set his will as flint that he is going to "do the will of my Father in heaven," and that he then pray, "Lord, send forth laborers," and if the Lord really wants him in foreign lands, it is only a matter of time when it will be made so plain that there is no room for doubt.

(5) *Rewards*.—There is a peculiar supplementary reward given to all missionary work. It is in addition to the honors of faithful labor, and is determined not by what is done but by what is "left." For every comfort or friend that you "leave," in order to do this work, you will receive one hundredfold (ten thousand per cent.) of the comfort,

rest, and satisfaction that they could afford. This is indescribably true of both missionary and intercessor, and is the kind of "joy set before Him" that enabled Jesus to "endure." The missionary "leaves" by taking ship; the contributor, by parting with his substance; the intercessor, by shutting the door of his closet. Attendance on church meetings and conventions becomes a selfish indulgence of religious feelings when it leads to the neglect of hard work God wants you to do. Men are dying in agony while you are enjoying a "beautiful" service, and God is calling you to forget your very existence in watching and praying with groanings that can not be uttered.

The unspeakable riches in Christ are discovered by the missionary, whether among the heathen preaching to them or in the home land interceding for them. These things are not mere matters of intellectual theory, but have been proven in experience, and should become your experience too, for they are in the footsteps of Christ.

OBSTACLES TO CHRISTIAN MISSIONS IN CHINA—IV *

BY TONG KWOH ONN, SHANGHAI, CHINA

One Cause of Present Progress

Tho the theme of my article is obstacles to Christian missions, I can not here refrain from mentioning briefly one of the most potential factors which has led to the present progress of the Chinese Church, and which, if the missionary societies at home would show more appreciation, and devote more attention to it, can not fail to bring about even much greater results. I refer to the fruitful labors of native pastors and evangelical workers of every class, and the tactful spirit they have invariably shown in the midst of the most difficult and discouraging circumstances. It has been my good fortune to make the acquaintance and cultivate the friendship of several of the most prominent native pastors in Hongkong and Shanghai, and it is with the greatest pleasure that I am enabled to testify to the great usefulness of their lives, their whole-hearted devotion to the cause of Christianity, and their tireless efforts to promote the enlightenment of their people.

I have already mentioned the marvelous effects of the conversion of Mr. Chung Yung Kwang, a Chinese M.A. of Canton, who is now doing such admirable work in the Christian college at Macao, besides devoting his talents to the expansion and improvement of Christian literature for the Chinese. A few scores of men like him, if converted

* The OBSTACLES presented by "injudicious acts of missionaries" are dwelt on at length by Mr. Tong, but we omit them for lack of space. His charges refer to cases of spiritual and intellectual shortcomings, political interference, social distinctions, and lack of tact in dealing with Chinese Christians.—EDITORS.

to Christianity, can not but exert a most far-reaching influence among the *litterati*, whose constant boast is that Confucianism is an impregnable citadel, and Christianity can never make any captives among their ranks.

Rev. Kwong Yat Shou, until recently native pastor of the St. Stephens Church at Hongkong, is a man as remarkable for his energy as for the versatility of his talents. His personal qualities are so well appreciated, and the esteem felt for him so genuine, that whenever difficulties arose between the foreign church officials and the Chinese Church committee he alone could smooth over the differences and reconcile the discordant parties. Through his energy and estimable qualities the St. Stephen's Church is the most prosperous of the many native churches in Hongkong, and tho the church expenses are several thousand dollars a year, they are all subscribed by the native members. Partly through his efforts also a fine native church, costing seven or eight thousand Mexican dollars, has recently been erected at Kowloon City, on the mainland opposite to Hongkong.

Another native pastor who has done invaluable service for the Chinese of Hongkong and the adjacent districts was the late Rev. Wong Yukcho, who died three years ago in full harness. Through his efforts the Independent Native Church in Hongkong was saved from an untimely extinction, and, after a thorough reorganization, was finally brought under the auspices of the London Mission. During the early part of his career he initiated the scheme of training up promising youths for evangelization work, and ever since this scheme has been largely followed by other pastors and churches. He was a stanch supporter of the anti-opium crusade, and in various other ways he threw heart and soul into every movement whose aim was the enlightenment and well-being of his people. His contributions to the Christian literature of his day were both interesting and valuable, and during the last few years of his life he devoted his energies to the teachings of a "New System of Character Writing." This system, one of his own invention, aimed at reducing the Chinese language to the phonetic method, which is at once simple and easy to acquire, and by means of it he hoped for a wider and more rapid diffusion of knowledge among his ignorant countrymen. In short, such were the life and services of the late Rev. Mr. Wong, "that the ultimate evangelization and regeneration of China must depend on native clergymen of his type."

The life and works of the late Rev. Y. K. Yen are so well known to the older men of this generation that very little need be said here. He was a graduate of Kenyon College, Ohio, and subsequently received his M.A. degree. Having spent the first few years after his return to China in business, he entered the ministry by accepting an appointment to the diaconate. He spent about twelve

years in Hankow and Wuchang, as the pioneer of the American church in those important centers of trade. He next assumed charge of the St. John's College for about eight years, during which time he translated into Chinese several most important works on education, philosophy, and theology. In 1886 he became rector of the Church of Our Savior, which position he held until his death in June, 1898. Besides his pastoral work his life was full of varied, arduous activities, being an influential member of different societies, such as the Anti-Opium Society, Anti-Foot-binding Society, Chinese Tract Society, Christian Endeavor Society, etc. "The three great characteristics of his life were self-sacrifice, bravery, and faith."

The Rev. H. N. Woo is another name which deserves to be mentioned in connection with the religious work done for the Chinese of Shanghai and its vicinity. Receiving his English education in the States, he has, since his return to his country, nearly forty years ago, been devoting his life entirely to the spreading of the Gospel not only in the treaty port of Shanghai, but among the many towns and villages of the adjacent districts in his native province of Kiangsu. His name is known far and wide as a man full of noble qualities and good deeds, and his hand has never been known to be idle whenever any work of charity required his aid. Truly the life of such a man is the best exemplification of the Christian creed.



REV. H. N. WOO, OF SHANGHAI

The Paucity of Workers

Another phase of the subject which deserves a brief notice is the paucity of workers for the vast missionary field in China. When it is remembered that for every year of evangelistic effort in China there have been at least a hundred years of idolatry and ignorance, for every church or chapel there are hundreds of temples and monasteries, for every missionary there are thousands of bonzes or priests, and for every convert thousands of idolaters, the Christian Church in Europe and America might well stand appalled, and, in their despair, exclaim that China is a veritable Gibraltar, the reduction of which is only possible by enlisting an army greater than what the

world has ever seen or read of. A missionary, writing on this subject in 1898, says: "Shansi has the largest number of missionary stations, but even here each station would have 1,285 square miles of territory to care for, if they were equally distributed. It is as if only one town in Rhode Island contained a church, whose pastors and members were responsible for the evangelization of the entire State and a considerable fringe of Connecticut besides. Hunan has only one station, and this station is responsible for a territory equal to that of Maryland and the two Virginias combined, while Kansu has but one station to 10,454 square miles; Kweichow, one to 12,911 square miles; Yunnan, one to 17,995 square miles, and Kwangsi, one to 19,562 square miles. Surely the territory is not yet occupied for Jesus Christ, and there is still much land to be possessed."

It being evidently impossible for the Church in Europe or America, either now or in the near future, to send forth the requisite number of men to occupy the immense field in China, the only hope lies with the native Christian sons and daughters who, in order to effect the conquest of their country to Christ, must zealously array themselves in the rank and file of the Christian army, using the foreign missionaries, for the time being, as their leaders and high officers, counselors, and guides.

(To be concluded)

WHAT I FOUND IN MANCHURIA

BY REV. J. H. DEFOREST, SENDAI

Special Envoy of the Young Men's Christian Association to the Japanese Soldiers

The first thing was a cordial welcome by the officers and soldiers of the Japanese army. I went with letters from their excellencies, the premier and the minister of war, and received a far more hearty greeting than I thought possible for one whose letters expressly stated that I was a Christian missionary. I was taken in charge wherever I went, provided with the best of accommodations, escorted in all my side trips to battle-fields and to other places of historic interest, and given every opportunity to speak to the soldiers. I can not speak too highly of the most cordial treatment I received, virtually as guest of the army.

I found the army in dead earnest over the immense work before them. They had already fought twenty great battles, and every one a grand victory. But there was not a particle of "swelled head," nor any boasting of power, nor easy talk of future victories. The men were serious. The last battle alone (Mukden) had cost them fifty-seven thousand killed and wounded, and all southern trains, sometimes seventy cars behind one engine, were loaded with the sick and wounded. The hospitals were more than full, over fifty thousand men

having entered those at Liaoyang and Dalney in three weeks after that terrible battle. There were no drunken feasts, no geisha girls, no gambling, no demoralizing loafing after the victories, but ceaseless preparation for the next battle. I heard of instances of looting and violence by a few of the soldiers, but they were so rare that I can only conclude there never was a large army on foreign soil that behaved so well as this Japanese army of half a million men. To be sure, I did not see the real army—that was way above Mukden; but in the rear of an advancing army you can easily hear things if there is anything to be told. And, judging from what I saw of thousands of new recruits going north, and thousands of sick and wounded going south, and hundreds of officers with whom I ate and traveled, I am glad to tell the people of America that the Japanese army is one of the morally cleanest and most orderly that ever existed in war times.

Here I must mention the universal spirit of kindness toward the Russians. I saw thousands of Russian prisoners, both well and wounded, and I confess that it was a revelation to me of the kindness of the Japanese heart to see how they treated these men. You would expect a high and superior look, a word of delight, at having thrashed Kuropatkin's army and bagged so many thousands of Russians and captured so many guns. But not even once did I see a contemptuous look or hear a "cuss word" toward the captives. On the contrary, I saw officers with kindest of looks unload all their cigarettes and hard-tack onto these prisoners—not officers, mind you, but the ignorant, dirty privates. I heard often, in the most sympathetic of tones: "Poor fellows!" And then I thought for the first time that when this war is over, it is not impossible that the trim Japanese and the shaggy Russian will be the very best of friends.

I found "hell"—there is no other word for war in some of its aspects. I stood on trenches around Port Arthur where the skulls and limbs and bodies of mingled Japanese and Russians were visible, piled on top of one another in layers. I saw the "tiger traps," covered with barbed wire, where men had charged with bayonets, fighting, killing, like devils, until the tiger-trap holes were literally filled with corpses. The ground, in spots, was covered so thick with rifle bullets and shrapnel that a space no larger than your hand would cover material enough to kill a score of men. The wounded were left to die or to be stabbed to death by some barbarian hand. I saw men with eyes shot out, with a jaw shot off, with legs and arms gone, men whose faces were drawn in torture, who would to-morrow be in the morgue. I saw places where villages had been, and where now is one extended graveyard. It is as Gen. Sherman said: "War is hell."

But I found heaven also. On that little peninsula, called Liaotung, God is working out some of the greatest problems that concern the salvation of the East, and that bear upon a far better mutual un-

derstanding of the East and West. In the progress and education of the human race God has used war to deepen the spirit of righteousness, to overthrow wide iniquity and rotten governments, to give liberty to the peoples of the earth. War is one of the terrible things that bring men to their knees in dependence on a Righteous God. The sword is not all bad; it is good when "bathed in heaven," and drawn only for righteousness' sake.

I think I never had a deeper impression of the presence of God working for the overthrow of despotism, for the awakening of these Eastern nations, for the essential brotherhood of man, than I had on approaching this little piece of earth, where such vast problems are being solved in floods of blood and pain. No nation has ever yet become a nation save by the sword. We have the blessings we now enjoy because of the sword of our ancestors and the blood they shed. So it is here. Nothing will move the hearts of the Russian people as this useless war waged in the interests of a despotic government, backed by a despotic Church. Nothing will so arouse the millions of China as the sight of Japan fighting, not only for its own existence, but also for the integrity of China. God is, indeed, here *shaking the nations*. And out of this struggle is coming liberty for Russia, safety and progress for China, a more rapid extension of Christian thought and life through Japan, and a better international law for the world.

And I found Christians everywhere I went; not only among the privates, but even more among the officers. Were I to judge solely from what I saw, I should say the army is honeycombed with Christianity. The officer who met and took us in charge at Port Arthur was a Christian. We dined at the office of another Christian officer. I met a captain on one of the mountain forts who said he and all his family and neighbors were Christians. I was entertained in another place where a dozen officers eat together, and the colonel asked me to say "grace." A lieutenant-colonel preached with me one night before two hundred soldiers, and knelt in prayer before them all. A Christian captain met me with a warm handshake just outside of Mukden, and a few minutes later a lieutenant was telling me of other Christians here and there in the army. I preached to hundreds at a time, who came on purpose to hear Christian truths. But, of course, there are proportionately few Christians in the army. The beauty of it is that Christianity is now free in the army, and that the Young Men's Christian Association work is so successful that his imperial majesty the emperor has given 10,000 yen to aid this work. This does not mean that the imperial family is about to become Christian, or that the nation is on the eve of accepting Christianity as the only true religion. But it does mean that the Japanese are a wonderfully open-minded people, seeking for truth and light in all the world.

VILLAGE LIFE IN SIERRA LEONE

BY MRS. G. H. CLARKE, KUNSO, SIERRA LEONE, W. A.

Let us visit a native village of Sierra Leone, that we may learn something of the customs of its people. Before us is a narrow footpath worn deep into the earth, as if for centuries men had trodden it. You must follow close, or you will become entangled in the dense tropical growth on either side. The rock ahead is at the edge of a large farm, and the people come there to sacrifice. Before planting they usually kill a fowl, and offer what they esteem the best parts—the head, liver, and gizzard—to what we may call Satan, so that he will not destroy their crops. At harvest-time the first and best rice is sacrificed as a thank-offering. During the farming season the people build houses out of palm branches and live in them during the daytime, returning to the town at night. Some families live in these houses until after threshing-time. If a family is returning from their day's labor the husband takes the lead, his three-year-old boy sitting astride his neck, the mother carrying the iron pot on her head and the babe on her back. The oldest girl has a bundle of wood on her head, the next to the oldest carries the fowls in a basket on her back, the sheep and goats follow. The people take their possessions with them when leaving town for fear of their being stolen.

The oldest daughter arranges proudly her new “lapper.” She is only ten years old, but has been given in marriage for several years, and that cloth is a present from her prospective husband. A string of small brown beads about her neck shows that she has recently joined the Bundus, a secret society of which all native women are supposed to become members. She is a bright girl, but she can not come to the missions because of her marriage relations. Some day her parents will take her to her husband's home, and make known the conditions of marriage. As soon as he brings them the desired gift, which may be money, cloth, or other presents, the ceremony is complete, and she becomes his wife. The man in the case we now refer to has already sixty wives living, but the girl seems proud to have a husband of such high social standing, for only the wealthy possess so many wives.

We are now passing a rice-field, and that large company of men and women are called a “*Kabutu*.” The men brushed and burned the field, and now the *Kabutu* is sowing the seed and working it into the soil with small hoes. They keep time perfectly to the music of the drum, and enjoy their work. From now until harvesting the women and children will care for the rice, weeding it and keeping off the rice-birds, while the men smoke and drink and do the sewing. The walk is sometimes wider, and we can travel side by side. The large trees just ahead indicate that we are nearing a town. In this beautiful place one may gather flowers and ferns. The smooth, worn rocks in

this stream are those on which the women wash their clothes. We drink deeply of the cool, clear water, and while we speak of its purity a mother steps into the stream, where the moment before I filled my calabash, and gives her little one a full bath! We wonder how many babes have had baths there to-day.

Our laughter is stopped suddenly by the shrieks and wails of some one in distress. Soon we meet a company of women running frantically toward us, now prostrating themselves on the ground, now crying out in despair: "*Woi! woi! moni! moni! moni!*" On inquiry we find that a young man is dead in the town we are approaching. In the morning he was well and strong, but to-day, while climbing a palm-tree after palm wine, his hoop broke and let him fall, killing him instantly. We try to comfort the mourners and point them to the Savior. Some listen joyfully and thank us for the Gospel story, others shake their heads in despair and say it can not be for them, for they are born to trouble only. At last we reach the town. The houses have low, circular walls built of mud, with conical roofs thatched with palm branches or grass, which give them the appearance of haystacks. Those vines covering the houses are pumpkin vines. This small house at the entrance to the town is a devil-house. The stones on the mat inside are the supposed abode of departed spirits.

The large open building which we are now passing is the public barry, or court house. Here the people hold their palavers. The large drum inside is used at their nightly dances. The company resting are carriers from the interior. We pass to the chief's town, and find him leisurely swinging in a hammock on his broad veranda. It is a poor house indeed that can not boast of a veranda. The people live on them mostly, as their houses have no windows. The old chief rises to salute us, and then orders mats brought for our comfort. After we are seated he proceeds to tell us about the state of his towns, the deaths and changes among his people. A wife brings one of her little ones for us to admire; the father looks on with much pride, takes the child, tosses and kisses it with fatherly affection.

Before leaving we give the chief a present. He thanks us heartily, and says: "May God bless you, give you long life and many children." We interest ourselves in the work of these people, talk about their children, and, as opportunity presents itself, point them to the Savior. We enter dark, damp, cheerless houses, where people are wasting under disease; we administer to them and tell them of the Great Physician, remembering the words of Jesus: "Inasmuch as you have done it unto one of the least of these, my brethren, ye have done it unto me." "The harvest truly is great, but the laborers are few; pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest."

WHAT IS MORMONISM? *

BY THOSE WHO LIVE IN UTAH AND KNOW

To the Easterner, who has made no special study of the subject, the Mormons are a body of crack-brain fanatics, located in a restricted area immediately around Salt Lake City, so different in appearance or dress that they would be recognized at a glance, and whose religion consists principally in the belief and practise of polygamy.

The tourist who spends a few days in Salt Lake City is surprised to find the Mormons just like other people in appearance. They are, many of them, handsome and well educated, very pleasant socially, and most courteous to strangers. From the information given the tourist by guides, and from what he hears in the public services in the Tabernacle, he concludes that the Mormons have been grossly misrepresented and persecuted; that their creed differs only in unimportant details from that of the Christian churches; that polygamy is a dead issue; and that all the uproar about the "Mormon Menace" has been caused by narrow-minded preachers who are still threshing over the old straw.

Let this tourist make his home in Utah—even in Salt Lake City—and, if he keeps his eyes and ears open, he will gradually learn something of what Mormonism really is. He will learn that one of the first principles is to lie for the sake of the Church; that the belief in polygamy is as essential a part of the creed as it ever was; that the Mormons have their own missionaries all over the world. He will learn that they are growing in numbers, power, wealth, and boldness. He will find that the most sacred Christian beliefs, expressed in words which they quote so glibly, rest upon and convey to their minds analogies of the vilest kind.

To the business man, the Mormon Church is the strongest corporate influence in Utah, and one whose wishes must not be opposed. He sees its control or monopoly of many of the natural resources as well as of great mercantile and manufacturing interests; the Church directs not only the spiritual and political affairs of its people, but assumes the management of wholesale houses, banks, irrigation companies, salt factories, pleasure resorts, dance-halls, street railways, light and power plants, and many other enterprises that might be named. And he sees, too, that the leaders of the Church are continually growing richer.

To the politician, Mormonism is a political power that must be taken into account. He reads the meanings of their colonies located in Colorado, Idaho, Nevada, and the surrounding states. If he is of their ranks, he has known how elections were going sometimes weeks before the votes were cast. If he is not of their number, he can guess something of their growing power by their increasing boldness and openness in political affairs, and knows that they are near, if they have not already reached, their ultimate object, which is to hold the national balance of power between the two great political parties, with the ability to dictate, which such a position would bring.

To the sincere believer in Mormon religion, the Church is the first object in life. Its leaders hold their positions by divine appointment, and their counsel is to be followed in all matters, whether spiritual or temporal. To him, the teaching of the Church and its leaders is by direct revelation from God, and is to be accepted humbly; his hope of salva-

* Condensed from *The Home Missionary Magazine*, October.

tion depends upon his obedience. He pays his tithes regularly, he accepts all duties allotted to him, and lives a temperate, industrious life.

To Mormon enthusiasts, and there are many, this Church is yet to fill all the world. All nations are to come to them for healing. Theirs is to be all power, whether financial, political, or temporal. Nor is this to be long delayed. The time is fast approaching when they can openly "live their religion," which means polygamy, and when the government must make terms with them. And with all the foresight and cunning of their clear-headed business men and shrewd politicians, increased by the fanatical energy inspired by their belief that they are being led by direct revelations from God, they are working toward these ends.

Is Mormonism Heathenism ?

Will the facts justify the statement that "Mormonism is heathenism?" An answer to the question, What do the professedly inspired leaders teach? will enable the reader to reach his own conclusion.

1. The leaders teach what is known in their books and here in Utah as the Adam-God doctrine; that is, that "He (Adam) is our Father and our God, and the only God with whom we have to do." So taught Brigham Young. Since Adam is our God whom we must worship, and Adam was our ancestor, we have ancestral worship. So have the Chinese. Their reverence for Confucius has become worship, and our missionaries informed us that Confucianism is a religion.

2. Mormon leaders teach that we are saved by our own good works; that is, practically by personal merit—that Christ has made it our duty to save ourselves by obeying the ordinances of the Mormon Church, paying tithes, and obeying the priesthood. Thus we make merit by which to secure our salvation. Buddhism teaches the same, salvation by good works, by personal merit.

3. The prophet and apostles of the Mormon Church teach polytheism, that there are many Gods. Joseph Smith, Jr., taught this: "The head God called together the Gods and sat in grand council to bring forth the world." "Are there more Gods than one?" To this question of the Mormon catechism, the answer is given: "Yes, many." Indeed, the doctrine of polytheism is a favorite doctrine of Utah. All the heathen world teaches the same. Rome, Greece, Africa, India, the islands of the sea, all have been the propagators of the doctrine of many Gods, in harmony with Mormon polytheism.

4. Our Mormon leaders teach and practise the doctrine that "the end justifies the means." That is, it is right to deceive for the purpose of building up the Kingdom. Mormon missionaries are instructed to avoid announcing the offensive doctrines of their Church when they go East on a mission. They are not allowed to preach the Adam-God doctrine, polytheism, or polygamy, but to talk of faith, repentance, baptism, using the phraseology of Christian ministers. They are aware that they must cover up and deny the doctrines of heathenism, if they expect to make any converts.

The same doctrine, that it is right to deceive, is taught and practised by the Jesuits. They act on the conviction that it is right to deceive in order to enlarge and strengthen Jesuitism.

5. Mormons teach the doctrine of polygamy. It is made so absolutely fundamental to the system, as a doctrine, that when the Revelator got his revelation on the subject, and fully stated the doctrine, he closed

the door against any repudiation or abandonment of it with this bolt, "If ye abide not that covenant (of plural marriages) then are ye damned." (Doc. and Cov. Sec. 132:4).

Mohammedanism teaches and practises polygamy, and almost all heathendom does the same.

Hence the reader will discover that Mormonism teaches ancestral worship; so do the heathen. Mormonism teaches salvation by works; so do the heathen Buddhists. Mormonism teaches polytheism; so do the heathen. Mormonism teaches deception; so does Jesuitism. Mormonism teaches polygamy; so also does Mohammedanism. The reader will now be able to draw his own conclusion.

"The Tragedy of the Mormon Woman"

"The Tragedy of the Mormon Woman" is the subject of a series of articles now appearing in *The Housekeeper*, by Marian Bonsall. She went to Utah, "regarding the Mormons as a more or less persecuted people," and now, "after living for months among them," she calls upon us to beware lest the perfect and powerful organization of the Mormon Church does not undermine the principles of our homes, of our public schools, of our churches, and of our national government.

She points out the ease with which the visitor, who does not remain long enough to probe beneath the surface, is hoodwinked:

"Every month thousands of tourists return from Salt Lake City, assuring their friends at home that there is no more plural marriage in Utah—assuring them, furthermore, with the confidence born of a few days spent in Salt Lake City, that the Mormon religion is quite like other religions, and that, as a people, the Mormons are intelligent, God-fearing, and patriotic, in no way different from other American citizens, mingling truth, ignorance, and falsehood in their reports. The Mormon Bureau of Information in Temple Block—which entertains visitors most courteously, dispenses Mormon literature gratuitously, and furnishes as guides through the Block well-informed and intelligent representatives of the Church—is largely responsible for this attractive surface knowledge of Mormonism."

Among other instances which show how strangers are deceived, Miss Bonsall relates the case of a clergyman from the East, who requested the friend he was visiting to show him the city:

"Together with his friend he registered at the Information Building, where they were met with a guide, as are all visitors. The guide was a fine-looking and extraordinarily intelligent young woman of about twenty-three years of age apparently, well dressed, and of aristocratic carriage, who showed the visitors the Assembly Hall and the Tabernacle, explaining readily and comprehensively various principles of the Mormon faith. When asked of the relation of polygamy to the Church, the young woman answered, without hesitation, that the Church regarded the principle as true, but had suspended the practise under the admonition of the Manifesto."

The clergyman was much impressed with the intelligence, culture, and apparent truthfulness of this young woman guide. He declared that with such young people Mormonism would soon be no longer a matter of concern. What was his surprise later in the day when his friend handed him several newspapers containing information of the marriage, a short

time previously, of this same young woman to a prominent Mormon already the possessor of several wives.

During Miss Bonsall's stay she discovered that "polygamy, which is but one phase of Mormonism, and the foulest blot on the honor of women and the purity of a faith that ever was injected into the religion of a civilized country, is to-day a living issue among the Mormon people." She tells of darkened lives and of the tragic sorrows which Mormon women suffer. She discloses a situation, as she strikes at the heart of her theme, which all should understand. We, therefore, quote more at length:

"Why then, you say, do not the intelligent women of Utah refuse to submit to this unspeakable degradation? Why do not the fresh young women and the brilliant, young men of the State stamp out this relic of barbarism? I will tell you.

"First, because polygamy is in their blood.

"Second, because polygamy is their religion.

"Third, because to denounce polygamy would be to cast reflections of the most horrible character upon the virtue of the mothers and the honor of the fathers. . . .

"There are, roughly stated, three hundred thousand Mormons. There are few of this number who are not, in some way, involved in polygamy. Through intermarriage it can easily be seen that the majority, if not bound in its toils by immediate family ties, are, at least, by those of ancestors, relatives, friends. Every member of the Church of Jesus Christ of Latter-Day Saints is involved in polygamy in so far as he supports a president and apostles, the greater part of whom are directly implicated in this crime which masks in the name of a religion."

The author declares most emphatically that the Mormon woman is the victim of the mightiest and most terrible delusion of the civilized world.

WERE YOU BORN A CHRISTIAN? *

BY REV. C. F. ANDREWS

"Were you born a Christian?" I asked.

"No, sahib," he replied. "When I was a young man I used to hate the very name of Christian, and in the bazaars, when any missionary got up to speak, I used to throw stones and mud, for I was a Sikh, and we hated the Christians up here near the frontier, but the Patháns hated them worse than we did, and we hated the Patháns. It is all hatred here.

"One day I was much worse than usual; it was as if Satan had got possession of me, and I tried to make the missionary angry, but he answered nothing back. He seemed to be praying when he could not make himself heard, and I was afraid. I thought: 'He is calling on his God to curse me.' After the crowd had gone he came up to me and said: 'Why do you treat me so badly?' I thought he would be very angry with me and said: 'Why are you not angry with me?' He said: 'Because in our Injil (Gospel) it is written, "Bless them that curse you."' I said: 'Sahib, they tell me that the Injil is an evil book, and that Christians are evil people, but that word, "Bless them that curse you," is a good word.' 'Read the Injil yourself,' he said, 'do not trust what other

* Condensed from *The Mission Field* (England)

people say.' I took it and I read it, and, you know, padre sahib, what effect the Injil has. I soon became a Christian."

"What followed?" I asked.

"Padre sahib," he answered, "God first made me learn all that I had done to others. I used to throw mud and stones at Christians, and now every one threw mud and stones at me. All my family, my father and mother, treated me with such blows that I was bruised from head to foot, while they called out, 'Will you give up being a Christian?' But I knew it was all a punishment from God for my past sins."

"What about your wife?" I asked.

His face beamed, and he said: "Oh, padre sahib, she is indeed a true Christian. There is none like her for warmth of heart, and she has had to endure much persecution. Once upon a time we were at ——, and she had become the friend of a young Pathán girl—sahib, you know how fierce those Patháns are! They think nothing of murder! Well, at last the good seed of the Love of God was sown, and the girl desired to become a Christian. When it was known, at once she was cruelly beaten—worse than I was, sahib—and her own husband imprisoned her. But she escaped, and fled for her life to the English missionary, and all the Patháns of the city came running out, and the English padre sent word to us, 'Come with all your family quickly into our compound. The Patháns are out, and they are saying that they will kill your wife.' We got there in safety, and the missionary showed the girl at the window to the Patháns and said, 'She shall speak for herself; if she wishes to come to you I will let her go.' Then her father and mother came weeping, but she answered, 'I will be a Christian.' Then all the Patháns shouted out, 'We will murder you! We will murder you!' But she said, 'I will be a Christian,' and at last the Patháns went away and she was baptized.

"Once, padre sahib, I was very ill, and so ill that I thought that I was dying; it came to the time of Shâm-ki-Namáz (evening prayer), and I said to my wife, 'Go to prayer; do not stay by my side.' She went, and I was all alone.

"Padre sahib, I speak the exact truth! I was so ill I could scarcely lift up my hand. But at the time of prayer I saw One who stood before me, and He said to me, 'Tum kám karo' (work!), and I knew that the Lord had work for me to do, and at that very moment I got up from my bed and walked about the room. My wife was coming back from church. I told her. She said, 'At the time of prayer the padre sahib prayed for you by name. See what is the effect of prayer!'

"Oh, padre sahib, my great wish ever since has been to go away to some island where they have never heard about Christ, and do work there."

"But there are millions here in India who are heathen still."

"Ah, yes, padre sahib," he said, "your words are true words; but I often think how glorious it would be to go to some island where not a single word had been spoken about Jesus Christ and work there; and sometimes I think that is what the Vision meant when the Voice came."

EDITORIALS

MISSIONARY FREE-LANCES

The free-lance thrives wherever anything is being done. No matter where the scene of activity is; no matter who is doing the work; no matter what is being done; no matter what the difficulty and delicacy of the task—whether it be the reform of a boss-ridden municipality, or the cure of a cold, the putting out of a fire in one's own house, or the conquest of a balky horse, the free-lance becomes the most prominent feature in the landscape as suddenly as a rocket in a dark night, almost compelling subservience to his domination. Happily (but not having made all parties know what he thinks of a person who differs from him) he also disappears at some critical moment, leaving others to take up the thread of their own thought and plan where it was interrupted, and to extricate themselves, if they can, from the entanglements that may have resulted from the brisk and brusque intervention. The free-lance thrives where anything is being done, but does not necessarily require success in order to keep his energies in working order. If masterfulness is more to be desired than mastery in a manager of affairs, the free-lance is a most desirable man.

Occasionally one comes across a missionary whose habits of action remind one painfully of the free-lance. He is a good man, who has no use for an organization, because it implies trammeling rules, and enforces attention to the drudgery of detail. He is apt to rely little upon experience, if he knows anything of it, because experience suggests going over ground that had been traveled before, and his war-cry is: "Get out of the ruts!" He has a profound desire to evangelize the world. He believes he has had a call to do it, and he has an assurance which many other missionaries might envy, that whatever idea possesses his mind is placed there by the Divine Spirit. Those who dislike his methods say that he has more zeal than common sense.

Such a man might doubtless do good without harm to those already working if he were to take his evangelistic energy to some place where no missionary has yet gone, and live among a people who have no one else to whom they can look for Words of Life. But it is usually a peculiarity of the free-lance missionary that he could no more originate a method of opening the Gospel to a new field than he could originate the plot of one of Shakespeare's dramas. His work must be of the nature of an improvement on the methods of some one else. Part of his call is to reform the whole missionary enterprise. Hence he must needs go to a field where some other man is already working, and he justifies his policy by persuading himself that he ought to "help" in the evangelization of that field. Modesty requires him to call himself only "a helper."

We recall one case of this sort which was recently reported from the field of the Paris Missionary Society in Basutoland. At Leribé, in the northern part of that province of South Africa, the missionary heard one day of a wonderful evangelist who had crossed the border from the Transvaal, and was careering through the country preaching repentance and the remission of sins through self-surrender to Jesus Christ; he was also healing the sick through the laying on of his hands. In a short time this evangelist preached Christ to over 20,000 people, and hundreds of pagans had come to their knees in tears, and had received from the hands of the

evangelist written certificates that they had accepted Jesus Christ. The whole country was filled with the stories of his his healing power. People flocked to the roadside where he was to pass in order that they might experience his healing touch in return for their promise to yield themselves to God.

All this time the stranger evangelist had not gone near the missionary in whose field he was performing these wonderful feats, but at the very end of his meteor-like dash he called and told the missionary what he had done. He revealed the fact that he was half Salvation Army man and half Dowieite, and said that the people were so ready to hear him as to make it his duty to come back later to that field. Then he departed.

There was now opportunity to examine into the fruits of this uninvited crusade. Nothing could be learned of the stranger's healing powers except that the pagans, full from ancient times of the germ theory of disease (only they call germs and microbes "evil spirits") accepted the claim that the stranger had the power to drive away these evil spirits which their own sorcerers could not budge. The new converts came flocking to the French missionary demanding baptism on the strength of the certificates which they had received. But he found that the converts were unchanged in conduct, unchanged in their ignorance of the Christ. One of them, a chief, who was a kind of *Gadarene* (a swine-keeper) killed his pigs because the stranger had declared that it was wrong to eat pork; some rooted up their tobacco fields because it is wrong to smoke; but others claimed baptism for each of their four wives because the man had said that the duty to become Christians rested upon polygamists also.

The native churches in that region were unsettled in their views of discipline by this promiscuous certificating of converts; the native preachers were paralyzed by the spectacle of a minister of Christ who acceded to the demands for baptism on the part of the off-scouring of the community; the missionary was humbly inclined to wonder whether he himself ought not to learn a lesson from the stranger in order that his own preaching might not seem so cold and artificial by the side of that of the free-lance evangelist. The stranger departed, but not until he had disorganized the whole work of the mission by his promise to return and baptize his "converts" if the French missionary refused to do so. None, from the missionary down to the humblest church-member, wished to make open protest against the evangelist, lest they might be found resisting some real manifestation of God's power.

Whether the final result of this independent action will be more of harm to the churches of the French mission than of good to the pagans around them remains to be seen. The case is, however, an illustration of the methods of the missionary free-lance who desires to reap where another has sown. Leaving out of account the inconsiderate self-conceit suggested by such an uninvited mission, and the possibility of permanent injury inflicted on the converts of such a campaign through ignorance of their real condition and principles, one can not see such a free-lance at work in his headstrong way without wishing that there might be a way to compel characters who are over-critical and intolerant of others to go to isolated fields. Let such missionary free-lances go where no one else will go, and there let them work out their theories without compelling others to suffer by their peculiarities.

WHERE THE SHOE PINCHES

Our amazement at the Chinese boycott tells the story of our national sensitiveness, and of theirs also. With blundering fatuity, for nearly twenty years, we have shut the doors of this republic to the people of China, utterly repudiating the magnanimous and princely cordiality of the Burlingame Treaty of 1868; and during the same period we have been prating about the Open Door over there, as if it was a special graciousness on our part to keep that door open while we closed our own. Now we cry out when the loose and easy-fitting shoe of the Oriental pinches our toe, or, to relocate the figure, when their shutting too their door a bit squeezes our fingers.

We have claimed the right to go anywhere in that empire, opening our missions, putting up our hospitals, establishing our schools, pushing our trade, making homes where we would, going and coming when we would; and no doubt this has been for the general good, certainly it has been for our good. And we have at the same time scrutinized rudely every Chinese coming here, labeled him, admitted him only on suspicion, and subjected him to such treatment as we have given to no other person on the face of the earth—Hottentot, Patagonian, or Igorotte. No one can, from a humane or Christian point of view, justify such a national attitude. It is not a "square deal." The sensitive nerve has at last been touched. Our dollars are alarmed, our goods are left in warehouses in Chinese ports, Chinese students "strike" against their American teachers, or they petition the President to do away with our provincial narrowness. There is a stirring in our conscience. We begin to ask ourselves where we are, and our Secretary of War visits Chinese ports and explains. Shades of Dennis Kearney! President Hayes' veto looks more reasonable now. It will work for righteousness if this great people, fronting both oceans, comes to realize that its relation to all races East and West is one of brotherhood; that discriminations growing out of prejudice are sure to work mischief; that we must treat all peoples frankly and fairly if we have any hope to propagate among them the great principles of the Kingdom which Jesus Christ bid us go preach.

ANTI-FOREIGN FEELING IN CHINA

There is a decided effort in China to create prejudice against America and Americans. This is extended really to all foreigners; but America comes in for its share, and, ostensibly, for more than its share. The placards are largely anti-American. They have included such things as the burning of houses, the dragging of Chinese through the streets by a rope around the neck, by the hair of the head, and their burning alive. These are, in some cases, illustrated in color by prints. The cruelties and murders of the Chinese by Americans come in for their proportion of incendiary advertisements. They are intended to stir up the people.

This movement was inaugurated by the merchants and gentry, and can not always be held under control by the *literati* and official classes, lest they be thought out of sympathy. They have their difficulties in attempting to handle it. The turbulent classes are difficult of management. There is always present a large class who are eager to engage in these predatory attacks. The baser crowd has its following, and they have license and are believed. Many of the secret societies are in fullest

readiness to throw their fortune in with the riotous classes in many cases in any anti-foreign manifestation. The officials are between two fires.

These people can only be dealt with after Chinese methods. They are unique. In other cases we know something of the customs and superstitions, and the people can be dealt with accordingly. No such thing can be depended on in the case of the Chinese. People at home know nothing of how a mob here is to be dealt with. Washington announces that the "boycott" is all finished. It is to be devoutly wished that it may be true in its horoscope, but the common people have the idea that Americans treat the Chinese worse than others treat them.

HUNTING DOWN THE LIES

Life is too brief and too precious to take time to hunt down and disprove all the false statements about missions and missionaries that find their way into the newspapers and magazines. These are gobbled up as sweet morsels by those who find them to their taste, and no subsequent argument or fact will lead such to alter their opinion. Indeed, we have come to the conclusion that it is wasted breath to undertake to convince a man of the value and necessity of foreign missions unless he has yielded himself to the control of Christ and has experienced something of the truth of Christianity. Except the foundation be there, it is useless to attempt a superstructure.

Some of the misstatements that disturb the minds of many honest souls have been appearing in the newspapers as the result of interviews with a Jewish rabbi, Dr. J. Leonard Levy, of the Reformed Congregation, in Pittsburg. He has recently returned from a hurried visit to Japan, where he has swallowed some false statements relating to Christian work, and now gives them out as facts to the American press. He is credited with affirming that missionaries trot around the same man from town to town, and reconvert him in each place, that they may have the credit of converting men, and so make up for the lack of converts by the number of conversions. Rabbi Levy also remarks that the missionaries draw their converts from a class known to be in rebellious attitude toward the government, and that missionaries are not taken seriously in the Orient, but are looked upon as business agents rather than as teachers of religion.

A Japanese Christian, H. Senouye, who is now at Princeton, says that the rabbi had been in Japan only ten to fifteen days. Mr. Senouye has himself come in close contact with Christian missionaries, and says that rabbi Levy's statements are contrary to facts. Converts are not trotted from village to village, and are not from a rebellious class of people. The rabbi asked: "Wherefore serves the good of converting good Japanese into very poor Christians?" "This," says Mr. Senouye, "is an awful insult heaped upon Japanese Christians. Chancellor, Mr. Miyoshi, is a Christian. The late president of our National Diet, Hon. K. Kataoka, was a Christian. The late Admiral Serada was a Christian. Rear-Admiral Uriu is a Christian. All intelligent people of Japan who have common sense acknowledge the transforming power of Christianity, ennobling men and women. It is the Christians who are fighting against the liquor traffic in Japan. The Christians are fighting against the moral and spiritual foes of the nation."

FOR THE MISSIONARY LIBRARY

THE CHRISTIAN MOVEMENT IN ITS RELATION TO THE NEW LIFE IN JAPAN. Third Annual Issue. Pp. iv.-262 and Tables. Published for the Standing Committee of Cooperating Christian Missions. Methodist Publishing House, Tokyo. 1905.

For the third time, this year-book of Christian work in Japan places the Church in the home land under obligations to the committee of Cooperating Missions. It is full of fresh facts respecting Japan; it treats the facts from the missionary, or, rather, the Christian, point of view, and it gives to the multitude now interested in the "new life in Japan" abundant matter for thought. The statistical tables in the end of the book will be greatly valued by many. The summing up of the statistical part of the story shows an increase during 1904 in Evangelical Church membership of about 10 per cent. Speaking in round numbers, the Christian church-members of Japan—Protestant, Roman Catholic, and Greek—are now about 154,000, and represent a community of about 450,000. But the articles on the Y. M. C. A., the Y. W. C. A., the W. C. T. U., the Orphanages, and the Convict Home, together with the various missionary reports on educational and publication work, suggest a breadth of Christian influence of which the statistical report of church-membership is no gauge.

Articles on commerce, agriculture, manufactures, and general finances of the country add to the value of the book, altho they are necessarily brief.

A serious defect of this year-book is the lack of real harmony between its parts. Its scrappiness reminds one of those perplexing mixtures called salads by amateur caterers of the cake-eating class. Some of the denominational groups fill out their reports with personal and transient matter, which at this

distance has to be classed as padding. One may answer that in the very nature of the case the book must be a collection of disjointed reports. But surely an editor fails to edit who fails to eliminate what is not relevant to his theme. Perhaps in this case the editor is handicapped by the book's indefinite title—itself in need of editing. As to the reports of missions that have not entered the cooperating group, the editor should exercise his office as he has not done. The section on Roman Catholic and Greek Church missions are not worth their space. They contain, as the Italians say, "much smoke, but little roast beef." Nevertheless, the book is of importance and value to discriminating students of the Christian movement in Japan.

THE ASCENDING CROSS. By Rev. W. A. Essery and J. H. Thompson. Illustrated. 12mo, 236 pp. 3s. Religious Tract Society, London. 1905.

This stirring volume is described in its subtitle as "Stories of help given through the Bible Lands Missions' Aid Society in fifty years." It is not a dignified treatise, but a museum packed full of information gathered from many unfamiliar sources. The B. L. M. A. S. is unique among missionary societies in that it has no missionaries or work of its own, but unselfishly gathers funds for the work of others and assists every needy enterprise of various denominations at work in Bible lands. The book is a record of this benevolence, by which the society has distributed over \$540,000 to missions in Greece, Turkey, Persia, Syria, Palestine, Egypt, Arabia, and Cyprus. The origin of Protestant missions in these lands, their struggles, reward, their schools and medical missions and presses are briefly described. The persecutions and massacres,

the famine relief and the orphanages are more particularly passed in review. Much of the information is new, and it is all presented in an attractive, altho sometimes disjointed, form. There is a valuable chronological table of the history of missions in the Levant.

It was perhaps unavoidable that even with two editors some inaccuracies should slip into the text, *e.g.*, the Mohammedan population of the world is given at 180,000,000, whereas it is at least 200,000,000, and names of missionaries are misspelled on page xiv. There is an absorbing interest about the lands of the Bible, and we have here a book for Sunday-schools and students of missions.

YOUNG MEN WHO OVERCAME. By Robert E. Speer. 12mo, 229 pp. \$1.00, *net*. Fleming H. Revell Co., New York. 1905.

Nothing makes precept so powerful as example. The brief life-stories of these fifteen young men in various walks of life give practical illustrations of the power of Christ to rule the life, giving strength and courage, and every noble, manly virtue. The young men described—Beaver, Pitkin, Lowrie, Camp, MacGregor, Rose, Hodge—were all human, with human interests and failings, but they won the battle for character in the strength of Christ. Some became missionaries, some martyrs, some entered business or the ministry at home, and some scarcely finished their preparation for service; few were really remarkable in their antecedents, opportunities, or ability, but all had high ideals, and succeeded in influencing their comrades for good. This book will perpetuate that influence.

IN AND OUT OF HOSPITAL. By C. S. Vines. 12mo. 192 pp. 2s. Church of England Z. M. S., London. 1905.

These sketches of medical mission work have a fascinating interest. The sphere is a village in In-

dia, and the workers are ladies from England. The author has a woman's perception of the humorous and pathetic, the bright and the dark, morally and physically. Her collection of choice bits from her note-book make interesting readings for missionary societies, or bright little stories for Sunday-school talks.

NEW BOOKS

DAYBREAK IN THE DARK CONTINENT. By Wilson S. Naylor. Map. Illustrated. 12mo. 315 pp. Cloth, 50 cents; paper, 35 cents. Young People's Missionary Movement, New York. 1905.

ON THE BORDERS OF PIGMYLAND. By Ruth B. Fisher. Illustrated. 8vo, 215 pp. Marshall Bros., London; Fleming H. Revell Co., New York. 1905.

A VISIT TO WEST AFRICAN MISSIONS. By Rev. A. W. Halsey. Illustrated. Pamphlet. 10 cents. Presbyterian Board of Foreign Missions. 1805.

MODERN INDIA. By William Elroy Curtis. Illustrated. 8vo, 513 pp. \$2.00, *net*. Fleming H. Revell Co. 1905.

THINGS AS THEY ARE IN SOUTHERN INDIA. By Amy Wilson Carmichael. Illustrated. 12mo. \$1.00. Fleming H. Revell Co. 1905.

THE GREAT RELIGIONS OF INDIA. By J. Murray Mitchell, LL.D. 12mo. \$1.50, *net*. Fleming H. Revell Co. 1905.

HISTORY OF THE JAPAN MISSION, 1879-1904. Edited by H. K. Miller. Illustrated. 8vo, 127 pp. Board of Foreign Missions of the Reformed Church in the United States, Philadelphia. 1904.

PASTOR HSI. By Geraldine Guinness Taylor. 12mo. \$1.00, *net*. Fleming H. Revell Co. 1905.

WAXWING. By Caroline A. Mason. 16mo, 48 pp. 30 cents. Fleming H. Revell Co. 1905.

THE MOSLEM DOCTRINE OF GOD. By Rev. S. M. Zwemer, D.D. 12mo, 120 pp. 75 cents. American Tract Society. 1905.

MOHAMMED AND THE RISE OF ISLAM. By D. S. Margoliouth. 12mo. \$1.35, *net*. G. P. Putnam's Sons, New York. 1905.

HOME MINISTRY AND MODERN MISSIONS (The Pastor and Modern Missions). By John R. Mott. 12mo, 224 pp. 3s. 6d. Hodder & Stoughton, London. 1905.

THE SEED CORN FOR THE WORLD. Illustrated. 12mo, 103 pp. British and Foreign Bible Society, London. 1905.

THE UNIVERSAL ELEMENTS OF THE CHRISTIAN RELIGION. By Charles Cuthbert Hall, D.D. 12mo, 309 pp. \$1.25, *net*. Fleming H. Revell Co. 1905.

ST. PAUL: MISSIONARY TO THE NATIONS. By Mrs. Ashley Carus-Wilson. 16mo, 88 pp. Paper, 1s. Hodder & Stoughton, London. 1905.

AN INDIAN FAMILY. A Missionary Game for Children. Designs by Dr. Charlotte S. Vines. 1s., *net*. Church of England Z. M. S. 1905.

The Missionary Periodicals *

The Missionary Record (Cumb. Pres.): "This Sickness is for the Glory of God" is a description of the result of surgical treatment upon a Chinese family, the household god being burned up by the young people, who mischievously replied, on being questioned, that the god had gone up to heaven. The witticism disarmed the anger of the old folks.—The Southern Baptist Convention's *Foreign Mission Journal* is rich in items illustrating the value of medical missions.—*The Missionary Outlook* utters some stirring words in an editorial on "Calling Out the Reserves," for which course the hour has come. It has a delightful sketch of "Beh, the Girl of the Bound-feet," illustrating the compassionate ministry of medical missions in China.—*The Mission Field* has for its most telling articles in the foreign department one on Arabia, by Dr. S. M. Zwemer, and one on Arabian Women, by Mrs. Zwemer.

In the *Baptist Missionary Magazine*, among a number of other articles on Japan, one brief note on methods of work peculiar to Japan is specially worthy of consideration, and its subject should somewhere be more elaborately dealt with.—*The Missionary* (P. S.) has for its special topic Korea, but it gives much space to Japan on the one side and China on the other. The three are one in destiny; and it rests with Christendom under God's direction to decide that destiny.—By the way, for a glimpse behind the scenes in Korean life, that gives some idea withal of the difficulty of breaking the rusty chains of custom and tradition, one should turn to "Kim of Korea," in *Association Men*.

In the Home Missions Department of the *Assembly Herald* and *Woman's Home Mission Monthly* much space is given to Mormonism, but none too much. An article that should be widely read is "Out of Darkness into Light," an inside view of a Mormon household in its desperate struggles with the "system."

The *Church Missionary Intelligencer* has given a good deal of space lately to India and missions there. The country deserves thought and prayer as having an enormous pagan population living under the most favorable circumstances for missionary effort. An important article in the September number of the *Intelligencer* discusses very ably the question whether India will be Christian.—*The Mission Field* (S. P. G.) contains a capital article on mission work in Korea, and another one (with historical retrospect) on work in Madagascar.—*Our Missions* (English Friends) has an extremely readable sketch of Hans Egede, the apostle of Greenland, and the fruits of his work which extend until today.—*The Foreign Field* (W. M. S.) gives the second of Rev. F. Mason's articles on the growth of Wesleyan missionary enterprise in South Africa. It is a rapid survey of a great movement, and it leaves with the reader a cheering assurance that the whole of south Africa is open to the Gospel.

The Baptist Missionary Society's *Missionary Herald* throws an unexpected light upon the abyss from which the tribes of the South Lushai Hills (India) are to be raised. The "Distinguished Baby" was condemned to death by Lushai custom as soon as he was born because his mother died. He has lived, thanks to missionaries, to serve as a sort of evangelist at 14 months old. His life is what introduces the missionary to the people

* Unless otherwise noted, the American magazines referred to are those for October, and the European those for September.

GENERAL MISSIONARY INTELLIGENCE

AMERICA

Work of the American Board in a Nutshell In 20 missions, widely scattered, at over 1,300 strategic points, where 588 missionaries and 4,093 native laborers, 278 of them pastors, unite in preaching the Gospel in 27 different languages, are gathered 625 churches, 167 entirely self-supporting, with 66,000 communicants, of whom 6,452 have been received on confession this year; 14 theological schools and 142 students, 14 colleges with 1,450 students, 130 high and boarding schools, with 10,262 picked youth of both sexes in attendance, and a total number of 65,756 persons under instruction; besides 25 hospitals and dispensaries, where some hundreds of thousands of patients have been relieved of pain and taught the Gospel, and a Christian literature put into circulation of many millions of pages.

Notable Presbyterian Growth The progress of the Presbyterian Church during the past thirty-five years, as shown by Dr. William Henry Roberts, is something for all Christians to rejoice over. This progress is strikingly shown in the matter of contributions, which have risen from \$8,440,121 in 1870, to \$18,559,268 in 1905. Home missions received \$366,274 in 1870, and \$1,178,496 in 1905. Foreign missions received \$328,847 in 1870, and in 1905, \$950,101. During nearly the same period the contributions of Southern Presbyterians have increased in the same ratio—from \$1,111,461 to \$2,574,088. The growth in membership is equally remarkable. The Northern Church numbered 446,561 communicants in 1870, and 1,115,662 in 1905. The Southern Church grew from 105,956 to 246,769. An equally encouraging

growth is to be noted in the numbers of churches and ministers and Sunday-school scholars, and all the other figures of the report.

Summer and Winter Gospel Campaigns The summer of 1905 has not been marked by special evangelistic interest, unless the courageous and effective campaign in New York City be so considered (see October REVIEW). Outside of the metropolis the tent and outdoor work has mainly followed well-traveled and familiar lines. The systematic campaign for which Philadelphia has become so widely known was maintained in force, and there were good strokes given at Pittsburgh, Baltimore, Chicago, and other centers.

Because, in general, the season has been uneventful, it does not follow that zeal has slackened or that plans are fading out. On the contrary, it is probably because such large plans are maturing that the past few months have been so quiet. After a very arduous winter and spring, the active evangelists of the Presbyterian General Assembly's committee gave themselves a little rest before entering what promises to be the most important evangelistic campaign of the decade.

The arrangements are now virtually completed for a simultaneous movement in New Jersey, early in the winter, that shall involve at least twenty-six leading cities. The campaign will be in personal charge of Dr. Chapman. This is to be supplemented by what promises to be a "whirlwind campaign" conducted in Toronto, Philadelphia, and New York, by Torrey and Alexander. Dr. Dawson is also about to make a circuit of the country, mainly to stir up Congregational

churches. The Baptists have also recently inaugurated a general evangelistic committee, with Rev. Cornelius Woelfkin as superintendent; the Methodists are planning similar work. So that there is evidently no abatement of evangelistic zeal, but a special emphasis is being laid on the season of vigor and concentration rather than on the season of relaxation and depression. HENRY R. ELLIOT.

Neglected Areas Few realize the great areas in the West that are comparatively destitute of Gospel privileges. Dr. Holt, of Oregon, writes of towns in Oregon which have schools, hotels, saloons, but no church. The same is true of other States and territories. The following clipping, concerning Nevada, is another appeal for home missionaries:

C. A. Short, a prominent resident of Lincoln County, after a complete tour of his county, covering 16,000 square miles, has discovered the startling fact that nowhere in its confines is there such a thing as even a missionary house where the Gospel is preached.

Probably it is the greatest extent of country in the United States where a minister is not stationed, or where religious services are not held. There is a population of several thousand people in this territory, including such well known towns as Delamar, Pioche, Moapa, and others. The vast country covers a greater area than Massachusetts, Connecticut, and Delaware combined. There is no record in any section of the country where religious services have been held for years. There is no explanation for this strange condition, for the country, at present, is more prosperous than at any time in its history, and new towns are springing up there almost every day.

Grave Questions The *Home Mission on Mormonism Monthly* asks:

Do you know that the Mormon Church is ruled by a perjurer and law-breaker?

Do you know that polygamy is rapidly increasing?

Do you know that Reed Smoot promised, during the investigation at Washington, to call up for discipline apostles who were known to have recently taken polygamous wives, and that instead he has consented, together with the entire Church, to allow these men to remain in authority undisturbed?

Do you know that Mormonism holds in its tyrannical grasp the business, political, and social life of hundreds of thousands of supposedly free people?

Do you know that those who would break away from it find that they are in the grip of a deadly power?

Do you know why women consent to wear its debasing chains?

Do you know that Mormonism combines the distinctive features of many heathen forms of religion?

Inform yourself of the situation, and being thus informed, inform others. If the people really knew the Mormon hierarchy as it is, its power would be speedily curtailed.

Progress in Alaska Less than thirty years ago war was a common pursuit

with the natives of Alaska—war for spoils and to gratify a warlike disposition. War has now ceased among the native tribes of Alaska. Only a few days before I left one of the native Indians said: "Mr. Jones, the Japanese and Russians are at war—fighting. Have they not had the Bible?" "Yes," I said. "How is that? Since we learned about Jesus, since we received the Gospel of peace, we stopped war, and we have never had any since." And that is true. Then slavery was everywhere universal among those people. Slavery has vanished today. Then, infanticide and strangulation of aged people were practised, horrible customs as they were;

but no more infanticide, no more strangulation of the aged where the Bible has gone.

MISSIONARY JONES, OF JUNEAU.

Work of a Native Alaskan Rev. Edward Marsden, a native Alaskan Indian, educated in an Ohio college and theological seminary, has been laboring for six years among his own people. With all the rest, he has secured the construction of a small steamer, costing \$1,832, for use in preaching the Gospel to the thousands of salmon fishermen toiling up and down the coast.

Spectacles in "Gospel Measure" About a year ago an Episcopal missionary in Alaska stated in one of the church papers in the East that he could make good use of spectacles and eye-glasses to improve the vision of the Indians. He could utilize "about a peck." Before July 1st of this year he had received three-and-a-half bushels from 153 sources.

Presbyterian Missions in Mexico The two branches of the Presbyterian Church, North and South, are engaged in evangelizing work in Mexico, and with results very satisfactory. The native preachers number 49; the communicants, 5,385; adherents, nearly 22,000; pupils in schools, 3,000; and native contributions, \$70,000. The additions to the churches last year numbered 722.

The Outlook in Mexico Rev. Isaac Boyce, of Jalopa, writes encouragingly of the attitude of Mexicans toward Americans and Protestants. Any hostility that has been manifested has been by the rowdy class, or against unchristian invaders from the United States. Mr. Boyce writes:

Twenty years has brought about

an astonishing change in the attitude of the Mexican people toward foreigners, and a not less notable change has come about in the character of the Americans present in the country. It is no longer the American "adventurer," about whose antecedents it was not prudent to make too close inquiry, that predominates among the American residents of Mexico; but solid business men, who have invested their money in farming, in mining, in banking, and manufacture, and who are taking an active part in developing the native resources of the country, are to be found all over the republic. This cordial spirit has been shown most notably along political, social, and religious lines. It certainly can not be said that there is any general acceptance of Protestant Evangelical Christianity. Yet there is a strong undercurrent which is strongly opposed to religious intolerance, and which is ready to second and help every effort for the advancement of morality, and the uplifting of the people as a whole. A notable example of this was brought out in the steps taken to organize a Mexican branch of the Young Men's Christian Association in Mexico City.

Epsicopacy in Porto Rico "Hardly a day passes," says Bishop Van Buren, "that does not bring me kind words and generous contributions for the work in Porto Rico. From all parts of the country, even from far-away Alaska, from friends whom I have never seen, as well as from friends who have helped before, come practical assurances of interest in the effort now being made to equip the Porto Rican mission properly." From the centers at San Juan and Ponce the Church's ministrations have gradually been extended, and missions are now in operation at Vieques, Puerta de Tierra, Aguirre, La Carmelita, Esperanza, Mayaguez, and the Playa. Only at San Juan, Ponca, and Vieques, however, are there churches. At the other points services are held in rented quarters. Three

flourishing schools are doing valuable work in training the younger element for intelligent Christian citizenship. The bishop's plans for development include the erection of 6 churches and chapels, a school, and a rectory, besides the building and endowment of a hospital at Ponce. For all these objects it is estimated that at least \$125,000 will be required.—*Spirit of Missions*.

Recent News from Guatemala A short time ago there was an outbreak of violence at Guatemala City, Central America, directed against the property and persons of the Rev. A. E. Bishop and his helpers. The government acted promptly, and within a few days paid in full for the damage done. Mr. Bishop now writes:

Never in our nine years' experience in these lands have we been so free from persecution as at present. We are sure that the Gospel has taken a forward step, and that it is more firmly planted than ever before in this country.

During the first half of the present year our little Guatemala City assembly has given more than \$1,500 for direct Gospel work, and nearly \$1,000 for the establishment of a day school for their children.

Methodist Work in Uruguay The Methodist Episcopal Church has a great building in the most conspicuous part of Montevideo, the capital city of Uruguay. The breaking out of a revolution resulted in the impoverishment of the people generally and the financial injury of the most liberal givers, so that work on the church had to be abandoned. Bishop Neely saw the importance of bringing at least a part of this edifice into use in time for the session of the annual conference, which was to meet in Montevideo, and in December, before he sailed, desired to send a cablegram direct-

ing the completion of the lecture-room. Failing in other directions, he secured \$2,000 from Bishop McCabe, and then cabled. The result was the completion of the lecture-room in time for the session of the South America Conference, which began its meetings on March 22d. The various public meetings in the new room were attended by immense audiences, and the whole affair profoundly impressed this great Roman Catholic city. In honor of Bishop Charles C. McCabe, the new room was called the salon McCabe, or the Bishop McCabe Hall. There is still a debt of about \$6,000 or \$7,000, gold, which should be wiped off by the people of the United States.

EUROPE

Increasing Demand for the Scriptures Two years ago we received tidings of a marked revival springing up in Madagascar. Last

year the total sales in that island were 26,000 copies—against 15,000 in the previous year; and during the first six months of 1905 the society granted a further supply of 10,000 Malagasy Bibles, 5,000 Testaments, and 10,000 Gospels in response to urgent requests from the missions in Madagascar. In Burma 58,000 copies were circulated—against 33,000 the year before. In Spain, despite the adverse conditions attending all Protestant work, 113,000 copies were circulated—against 88,000 the year before. In Greece, altho the New Testament in modern Greek is prohibited, the output of Scriptures last year was nearly 13,000—against the previous total of 12,500. Central South Africa circulated nearly 32,000 copies—mostly Bibles and Testaments—against 24,000 in 1903. In Corea the circulation was 52,000—against 28,800 in 1903. North Malaysia reports an increase of 12,-

000, while the circulation in South Malaysia increased by 19,000 copies. —*The Bible in the World.*

British Quakers in Earnest and Successful The Society of Friends in Britain is among the least of all the ecclesiastical bodies for numbers, having an adult membership of only about 18,000, but is represented in the foreign field by no less than 131 men and women. Of these, 36 are working in India (Central Provinces), 24 in Madagascar, 13 in Syria, 24 in China (Sz-chuan Province), and 13 in Ceylon. Besides these there are 10 in Pemba, and 11 in Constantinople, Bombay, and elsewhere, under other organizations. With these are associated 787 native workers; members, 2,496; adherents, 15,408, and members of Sunday-schools, 7,145. They have a total of 13,094 in their various schools, and have had 1,056 from these schools unite with the church. They have 9 hospitals and dispensaries, and treated 10,629 patients last year. Their largest missionary working force is in India, but by far the largest membership is in Madagascar.

Centennial of the Sailing of Henry Martyn The C. M. S. *Intelligencer*, in calling attention to the fact that just a century since Martyn sailed for India, gives the following facts:

Had Martyn been of canonical age for ordination at the close of 1803, there can be little doubt that he would at once have been sent out by the Church Missionary Society. His mind had already been led, from some remarks of Mr. Simeon, to a desire for missionary employment, and in the autumn of 1802 he was in communication with the new society. Mr. Eugene Stock, in his history of that society, speaks of Henry Martyn as its first English candidate, which fact is, he says, "a recollection to be cherished." The reading of David Brainerd's Life had stirred his

heart about the heathen. It had shown him also the blessedness of a life of self-sacrifice in the Lord's service. The news that kept coming to Simeon of Carey's work in Bengal drew his sympathies to India. Obstacles, however, arose to his going out under the society. Family losses and responsibilities made it impossible for him to take the bare allowance of a missionary. Besides this, it would have been difficult to get leave for his sailing in an East India Company's ship with the direct object of preaching to the heathen. But an appointment as chaplain of the company was obtained for him.

Strength of the Lutheran Church This important branch of the Protestant body marshals 57,033 churches, with 35,840 pastors and 70,158,727 members. The parish schools number 102,859, and 14,314 deaconesses are employed. The gain of baptized members in four years (1900-4) was 4,887,736.

Varied Sources of Moravian Income The following statement of fact will help one to appreciate the cosmopolitan character of the evangelizing work going from Herrnhut as a center:

A message from Berthelsdorp has reached the Provincial Mission Board that "the whole burden of debt which has rested upon our foreign mission work has now been rolled off." From an article in the *Herrnhut* we find that the sum of £11,166 has been thus raised to wipe out the deficiency of £11,166. Germany has contributed £4,350; Britain, £2,219; Holland, £1,636; Switzerland, £1,162; America (Northern Province), £1,040; America (Southern Province), £369; the mission fields, £390. Total, £11,166.

International Jewish Missionary Conference The executive committee of this conference, to which the most prominent Jewish missionary societies of Europe belong, met in Berlin on June 8, and decided to hold the next triennial conference

at Amsterdam, Holland, on April 24 and 25, 1906. The secretary, tho not yet able to announce the speakers, mentions among others the following subjects for discussion: "The Nature of Judaism," "Jewish Polemics and Christian Apologetics," "Means Admissible in Missionary Work Among the Jews," "The Importance of the Missionary School," "Work Among Jewish Women," "Jewish Missions and the Christian Woman," "Jewish Emigration and Christian Missions." An effort is to be made to have the most prominent Jewish missionary societies of America represented at this conference. Since this would be of great advantage to the work among the Jews in general, we hope that this effort will be crowned with success.

Hermannsburg Missionary Society From the fifty-sixth annual report of the Hermannsburg Missionary Society we take the following items of interest. In South Africa much suffering is being caused by drought and by diseases among the cattle. The folly and wantonness, the covetousness and the immorality of the negroes are great obstacles to the work of the missionaries; 433 grown-up Zulus were baptized, so that now the Zulu Christians number 7,418. However, in general, the Zulus still remain proud and indifferent against the Gospel. Among the Bechuanas the efforts of the missionaries bear much fruit, 1,594 heathen were baptized, and the number of church-members increased to 51,830. Since the war between Great Britain and the Boers, the Bechuanas have remarkably changed, but not for the better. No longer are they of childlike simplicity and fidelity, but they have become proud, self-conscious, and arrogant. Still the Gospel exerts increasing power

In India, where the missionaries of the society baptized 129 heathen, drought and famine prevail. In the schools of the society 9,973 received Christian instruction. The income was \$94,085, and a deficit of \$12,904 was incurred.

North German Missionary Society The school system of this society in Togoland, West Africa, has remarkably developed in the ten years from 1893 to 1903. In 1893 there were 19 schools, 37 teachers, and 566 scholars, while in 1903 there were 63 schools, 96 teachers, and 2,684 scholars. The German government is now still increasing the efficiency of these schools by offering financial aid to all schools where the German language is studied and used more diligently. In the three highest classes geography, history, and arithmetic are to be taught in German.

Baptisms in German Missions Without laying overmuch stress upon numbers of baptisms, we record the following. The German Baptists baptized 320 adults in Kamcrun, West Africa, in 1904. The Hermannsburg Missionary Society, another German society, reports the following figures for 1904: in Africa 1,658 heathen and 2,602, children of converts from heathenism were baptized, and in India 129 heathen and 97 children of converts.

Leipzig Missionary Society The annual meeting of this society, which is now sixty-nine years old, was held in Leipzig on June 14. Twenty-five delegates from auxiliary societies in other parts of Germany, one from St. Petersburg and one from Livonia, were present, in addition to the regular members of the committee. Missionary Director von Schwartz, D.D., read

the annual report, from which we gather the following items. In India only 82 heathen were baptized in 1904 and only 97 catechumen remained, while, alas! 291 backsliders had to be stricken off the roll. Thus there was a decrease of 209 in the number of communicants in India.

The work in English and in German East Africa has made good progress, and the attendance at the preaching services has been greatly encouraging. Especial attention ought to be called to the liberality of the native Christians, and we ought not to forget that a native laborer in East Africa and also in India must work ten full days to earn one rupee (32 cents). The Leipzig Missionary Society has 57 stations (45 in India, 4 in English East Africa, and 8 in German East Africa), 259 preaching-places, 64 ordained white missionaries, 22 ordained native missionaries, 12 European teachers (female), and 656 native helpers. The number of baptisms was 82 in India, 18 in British East Africa, and 100 German East Africa. There are now about 20,000 native communicants in the 57 stations and 259 preaching-places, while 12,785 children attended the 309 schools. The income of the society was about \$150,000, of which \$25,000 were given toward the deficit of 1903, which has thus decreased to \$6,000.

**Berlin
Missionary
Society
Report**

The eighty-first annual report of this, the oldest German Lutheran Society, contains many

items of great interest for the student of the history and wonderful progress of Christian missions. The spheres of operation of the society are South Africa (Cape Colony, Transvaal, Natal, Orange River Colony, and Rhodesia), German East Africa (Dar-es-Salam and

Usaramo), and China. During the year 1904, 2,546 persons of mature age, and 2,579 children were baptized by the missionaries; of the children, however, the by far larger number being the offspring of already baptized heathen. The number of catechumen was 4,024, while 9,360 children received Christian instruction in the schools of the society. There were 90 stations, 321 outstations, 411 preaching-places, 108 ordained and 17 unordained missionaries, 31 lay helpers, and 1,117 native helpers (406 paid, 711 voluntary). The total number of heathen baptized since the beginning of the work is given as 80,155, while the number of heathen within the reach of the 90 stations, 321 outstations, and 411 preaching places of the society is estimated at 15 millions. The income of the society from all sources was \$277,122, of which amount \$81,779, or almost one-third, came from the field where the missionaries are laboring. The deficit for 1904 was \$9,090, to which, however, the great deficit of 1903, \$73,672 must be added. A supreme effort to raise the amount of this total deficit is now being made, and the money is pouring into the treasury of the Berlin Missionary Society in a most promising manner, thanks to the help of the Lord of the harvest.

**Protestant Work
in
Catholic Austria**

For a full generation the American Board has sustained work in this stony field, and these figures tell of the harvest reaped to date: 23 churches with 1,646 members, 246 added last year (an average of 10 to each church), a growth of 15 per cent. The members gave on an average \$3.00 each for their own needs and for other Christian work. Much Sunday-school Bohemian literature and many books and tracts in Bohemian are sent by the mis-

sion to this country for use among the Bohemians here. This reveals the close relations existing between the home and foreign departments of our missionary work.

The Bible Finding "Free Course" in Russia The generous concessions which are made to the Bible Society by the government and private railways in Russia can show no equal in any other country. The number of railway miles put at the society's disposal in the empire of the Czar, without charge for traveling or freight, amounts to not less than a quarter of a million a year. As an instance of Bible traffic in Russia, on August 14th consignments of Scripture were despatched from the Bible Society's depot in St. Petersburg to be carried 1,500 miles, while the week before the consignments despatched were to be carried 5,200 miles; and this represents the output from St. Petersburg alone, without taking into consideration the society's other depots in various parts of Russia and Siberia. Concessions such as these are a valuable contribution to the society's working expenses.

The Revolt in Transcaucasia The article by Dr. Wilson (p. 817) will be read with especial interest, in view of the upheavals in the Caucasus. These were at first attributed solely to social and political revolt, but have assumed a new complexion by the raising of the Green Standard among the Tartars. It is reported that a "Holy War" has been proclaimed. Baku is a stronghold of the Pan-Islamic movement, and the fiery proclamations found in the possession of Baku Tartars, confirm the suspicion that Moslems are using the present situation to conquer the country for Islam.

The story of the massacres which have already taken place is appalling. Armenians are being slain, regardless of sex or age. Some of them have been roasted alive in naphtha. The survivors are prevented from obtaining means for their own protection. It is impossible to disconnect the most recent attack upon the Armenians from previous outbreaks. There can be little question that the Moslem means to exterminate the Christian, if he can not convert him; and he is encouraged to do so by the indifference which Europe has shown toward his previous efforts in this direction. The terrible cowardice of Europe in 1896 is bearing its awful fruit even now, and it would appear that the end is not yet.

ASIA

A Persian Prince Recognizing the Bible Society Prince Salar-ed-Dowleh, the third son of the Shah of Persia and Governor of Kurdistan, has forwarded to the British and Foreign Bible Society, by Mr. Norollah, an autograph letter and signed portrait of himself, together with a unique silk carpet of Persian workmanship, as a token of his good will and esteem toward the society.

Light and Darkness in Persia A Persian pastor writing of the good work of a missionary lady, says: "It is impossible for men to reach Moslem women. How necessary is the work of a lady missionary." At —, in spite of continued threats, 10 Jews and 10 Moslems are awaiting baptism. "A recent Moslem convert was disowned by his father and friends; beatei and threatened with death; he was left naked, bound to a tree a long winter night. From being a gentleman of wealth, he became a servant, doing the low-

est menial service. Would you and I do that for Christ?"

A Persian officer, who stood out for the missionaries after the murder of Rev. Benjamin Labaree, and pointed out the fault of the chief ecclesiastic and others who had stirred up the Kurds, has been subjected to persecution by the crown prince, fined \$10,000, and otherwise insulted and injured. From a weak and double-faced government little is to be expected, but the Gospel is gaining ground in spite of great opposition.

Ten Moslems Mrs. S. M. Jordan, **Accept Christ** a Presbyterian missionary, writes from Teheran:

A number of our finest young men have rejoiced our hearts this year by becoming Christians. Ten Moslems of the school have professed Christianity. Of this number only 4 so far have been baptized. Two Armenian and one Moslem-Armenian schoolboys have united with the Protestant Armenian Church, also the sister of the latter, a schoolgirl. One would need no proof of the power of the Gospel than the change we see in the faces of our young men who have become Christians. One Moslem young man I hesitated to accept in my classes year before last because of his unclean heart so evident in his face. Now it is utterly and wonderfully changed.

Moslem At Sheik Othman
Fatalism (Keith Falconer
in Arabia Mission) and Aden
last year, 10,890
patients made 40,435 attendances,
while 797 operations were performed.
Dr. Young says:

This year I am writing my report in a plague-stricken village, from which the death song is never absent more than one hour at a time, while sometimes as many as 8 corpses may be seen carried in procession at one time to their graves. Fatalists to the extreme, the people's temper and behavior are well illustrated by the answer which Mr. Höyer's cook gave to

him when, after asking for a day's leave, Mr. Höyer began to remonstrate with him for feasting and holiday-making within a few days after he had lost mother, wife, and children, as well as two brothers, from the plague. "What does it matter?" said the man. "Everything depends on God. They lie there (in the cemetery) and we are here. There is no deity but God, and Mohammed is the apostle of God."

Bible-reading Dr. Zwemer, the **Blessed to a Arabian mission-**
Mohammedan ary, gives this cheering instance of conversion through the simple reading of the Arabic New Testament:

Last December I made a tour into the large province of Hassa, in Eastern Arabia, traveling inland from the Bahrein coast with a taravan of more than 2,000 camels. At Hofhoof, the capital of a large oasis, my companion, our colporteur, and I were entertained most hospitably by a Kurdish army officer, and we sold Bibles in Arabic and Turkish in the barracks and in the dingy, filthy military hospital. What was our surprise and delight to learn from the lips of an inquirer there that he began to follow Christ six years ago, after reading an Arabic New testament, given him during the Armenian persecutions!

Missionary Union The Christians in **in India** mission lands are setting a noble example to Christians at home. Christian unity is making cheering headway in India. Following the recent combination of six different Presbyterian bodies into one communion, comes the welcome news of the consummation of a scheme of cooperation and union between four Congregational missions in South India. Two, Madura and Ceylon, are missions of the American Board, and two, Travancore and South India, are operated by the London Missionary Society, through which organization the Congregational missionary brethren in England carry on their foreign work. Prominent representa-

tives of these four missions met at Madura, July 16, and after two days of fraternal deliberation devised a confession of faith, and perfected a plan for a definite and effective spiritual union. As a result, a Christian community numbering more than 125,000 souls, with 20,000 communicants, will be solidified into practically one body, and the 140 missionaries will become more closely related to one another than ever before.

An Agricultural College for India

India is emphatically an agricultural country—the immense majority of its people live in villages, and (to use the unimpeachable authority of Sir Denzil Ibbetson) the proportion of the Indian population which depends directly on agriculture for its daily bread is about five times as great as in England. It seems natural, therefore, that when Mr. Phipps, an American gentleman traveling in India, and interested in its people, gives a sum of £30,000 to Lord Curzon, “to do as he likes with, for some public purpose, for the good of the Indian people,” His Excellency should resolve to devote the money to the erection and equipment of an agricultural college. The site of the institution has been located at Pusa, in Behar. The land consists of 1,280 acres of soil, capable of growing almost any crop; the buildings are to cost over 16 lakhs of rupees, and the scheme of study is to include research in the laboratory, experimental work in the field, and instruction in the classroom.

Semi-Centennial of the Ordination of a Native Deacon St. Mark’s Day the Rev. Johannes de Silva, Incumbent of the Moratura parish, Ceylon, attained the fiftieth anniversary of his ordination to the diaconate. He was ordained deacon by

Dr. Chapman, the first Bishop of Colombo, and is now in his eighty-third year, having served the diocese during the episcopate of four bishops. To very few clergymen indeed is given the privilege of celebrating the jubilee of their ordination; this is the first instance of such a case in the history of the Anglican Church in this island.—*Mission Field.*

Embarrassment from the Number of Converts

A writer in the *Madras Diocesan Record* says: “The problems presented by the sudden influx of a large number of converts were mainly considered. In the S. P. G. missions I found the same movement going on as in the C. M. S. Teluga missions. Here, too, there have been about 3,000 new converts during the last year, in addition to 3,000 old catechumens preparing for baptism. The question how to get them properly taught, and how to supply them with well-trained teachers in the future, is a serious one.”

A Gospel Tour in Nepal

Through the active Gorkha Mission and by many copies of the Scriptures and Gospel messages which are being carried across the eastern border of Nepal, the Gospel Message is finding its way into this “closed land.” A native evangelist, Birsingh, writes that he, with two others, decided to start out from Chowpatta to preach the Gospel to the people of Nepal. They set out with an accordion, a supply of Gospels in Naipali and Hindi, and a quantity of illustrated Scripture text-cards in Naipali.

The tour occupied three weeks, during which time they traveled a hundred miles inland, sold a number of Naipali and Hindi Gospels, distributed many Scripture text-cards, preached the Gospel, and talked to the people about salvation

in some fifty Nepalese villages, where most of them had never before heard of the name of Jesus Christ.

Conquests of the Cross in Assam In addition to the news of recent baptisms in the Naga Hills, Rev. W. F.

Dowd, of Impur, sends the following striking illustration:

A few days ago some of the leading men in our nearest village gave a feast to visiting friends from Ungma. All the participants have from the beginning been hostile to Christianity, and none of them even now show any signs of being converted. But when they made their after-dinner speeches, and had gone over their history from the creation of the universe, and related all the great deeds of valor done by their respective men of renown, they finally ended by saying: "What is the use of all this? We have from the beginning tried our best to keep the new custom from gaining a foothold in the country, but we might as well try to stop the sun and moon from rising. The more we try to dam up the stream the faster it goes. The whole tribe is filled with the white men's religion. We are like men surrounded in battle, and there is no use in fighting longer. If we are to continue as leaders of the people we ought to become Christians ourselves, but this we can not do without giving up our sins. We do not know what to do."

The Religion of Tibet According to Sir Charles N. Eliot, in the *Quarterly Review*, the Tibetans possess the largest "Bible" in the world, since it fills 333 volumes. Concerning the religion it teaches, he says that it is an exceedingly corrupt type of Buddhism, differing as widely from that faith in its purer forms as the Abyssinian form of Christianity or Mormonism differ from the faith and practise of Protestantism. Among that barbarous people, in an out-of-the-way corner of the world, the purer system of Gautama has become woefully debased.

The Edict for Educational Reform On September 8th a most important imperial edict was issued in China,

whereby the whole ancient system of education and civil service examination was abolished. In future all candidates for government posts must go to school and college, and be educated after the manner of the West. The Confucian classics are thus relegated to the background, and modern science and thought take their place. Now is the time for Christian ideals to be established.

Dean Goodrich, of the Union Seminary, Peking Dr. Chauncey Goodrich has been called to be Dean of the Union Theological Seminary at Peking. He writes from Chefoo, September 4th:

During the working part of the year I taught in college, was dean of the theological seminary, pastor of the Chinese Church, secretary of the mission, and put in a *lot* of time translating hymns and preparing our new edition of the hymnal, hymns, and tunes. As soon as I could possibly get away I came down here to meet the committee, and do the final work on the translation of the New Testament. Of course, I also preach nearly every Sunday.

Desolations of War in Manchuria Rev. J. H. De Forest writes thus in the *Independent* of what he saw during a recent trip:

Every portion of the way was full of exciting sights, made more exciting by the vivid explanations of the officer in the car. The one thing conspicuously absent was villages. All that region had been swept clean of houses. Scores of flourishing villages had disappeared, and even the ancestral graveyards, now treeless, were almost beyond recognition. Hundreds of thousands of Chinese refugees had fled for their lives, utterly ruined by the battles of aliens waged upon their farms. I found 50,000 of

these in Mukden alone, and it is deserving of permanent record that 10,000 of these were being successfully cared for by one missionary, Dr. Christie, of Scotland.

Brighter Prospects for Manchuria In a letter from Newchwang, dated June 5th, the Rev. James Webster, of the Scotch Presbyterian mission, presents an interesting and hopeful view of the prospects of missionary work in Manchuria when they are in a position once more to reorganize the work. He refers to three elements of promise—the good relations established with prominent Chinese officials, the favorable attitude of the Japanese, and the project of aid from Princeton University. He says:

We have every reason to expect that the Japanese influence in the country will be entirely in favor of Christian missions. It is surprising the number of Japanese, military and civil, who are pronounced Christian men. The consul, commissioner of customs, secretary to the administration, and quite a number of other prominent men are earnest Christians. And there are others who, altho not as yet outwardly connected with the Church, are so cordial in their sympathy that they may be said to be Christians in all but the name. The field work of the Young Men's Christian Association has been welcomed and encouraged by the Japanese military authorities in a very remarkable way.

There is some reason to hope that Princeton will establish an educational mission in Manchuria. Such a mission from such a university would be welcomed with enthusiasm by both the Irish and the Scotch mission. We have all been alive to the urgent need of this kind of work in Manchuria, but with our present staff it is impossible for us to undertake it in any worthy way.

Will Japan Become Christian? In replying to this question, the Rev. W. E. Griffis has recently written as follows:

It takes a long time for "the

heathen" to understand either metaphysical and sectarian "Christianity," or the sort which drunken sailors or ungodly men and women from "Christian" countries bring to Japan. Yet while the Japanese are puzzled at thorn grapes or thistle figs, they know the fruits of the genuine Christ life at once. "What hath God wrought!" When I first stepped upon Japanese soil I saw the name of Yasu (Jesus) outlawed in the government edicts, and found that it was popularly synonymous with demons and sorcery. There was no Christian church, and but half a dozen hidden Bible Christians. Some Roman Catholics in the red clothes of the criminal, roped together, were being led as banished prisoners to mountain-crater prisons. To-day freedom of conscience is the law; missionaries' lives are in no danger; the churches are counted by hundreds, and besides an enrolment steadily approaching 200,000, there are as many more who are influenced by Christian ideas and customs. The whole trend of the national literature, thought, and life is toward that "one flock, one Shepherd," by which Jesus described Himself and His people.

Yes, the Japanese will become a Christian nation. I read in the Bible (Isaiah 9: vii., last clause) in their own tongue, the promise: "Bangun no Iehoba no neshin kore wo nashi tamobeshi."

A Japanese Evangelizing Company The Bible Evangelizing Company is a Japanese organization now three years old. Pastors, Bible women, and other workers engage in its work, which consists of reading one Gospel from beginning to end at fixed times and with explanations to one inquirer. This method of concentration has had good results.

Korean Language Most Difficult A missionary who has been in Korea for years says that the language is one of the most difficult in the world. It has over 2,000 endings for the verb *to be*, and there are multitudinous forms of even the simplest phrases. "In many other lan-

guages you may learn from what is said to you, but in Korea you can hardly do that, for there are different ways of addressing a child, a man, a woman, and the various grades of superiors."

AFRICA

An African's African converts

Example in Giving are setting us an example on the subject of giving. One

of them writes: "I have a little bag into which I put the Lord's money as soon as I receive it, and when the Sabbath comes my bag never fails me." Here two necessary features of true giving are exemplified: a part of all money is set aside for the Lord, and the Lord's proportion is set aside as soon as it is received.

Mohammedan Concessions in Egypt The American United Presbyterian mission has a

very encouraging work. Several scores of Mohammedans have been baptized, one of whom is a licensed preacher, and his daughter the wife of one of our ablest pastors; three have been lay preachers; another is a missionary in China; another, a sheikh, graduated from the Azhar (the great Cairo Mohammedan college), is now engaged in special work for Moslems in Cairo. Many Moslems listen to the Gospel in the clinics and hospitals. Two Bible women in Cairo work specially among Moslems, teaching regularly about seventy Moslem women. More than one-fifth of the pupils in our schools are from Moslem families.

An Evangelistic and Industrial Mission in North Nigeria The Africa Industrial Mission, which for seven years has been laboring to

establish work in Northern Nigeria, better known as the Central Sudan, has recently taken a new name, and is to be in-

corporated as the Africa Evangelistic Mission.

This change was not made because of the adoption of new principles, but to emphasize the fact that the primary object of the mission is to preach the Gospel to the heathen.

In connection with its evangelistic work, the society will continue to carry on its medical, educational, and industrial operations; but, as ever, these methods are considered as aids to its missionary activities. The destitution of the field in which this mission is working may be seen from the fact that with but 8 missionaries they have a staff equal to the combined force of the two other societies working in Northern Nigeria. And yet there is a wide open door to nearly 15,000,000 people.

From Mohammed to Christ In the C. M. S. training-school at Oyo, South Nigeria,

is a young man from Katsina, North Nigeria. He came to the school after requiring a promise that he would not be pressed to become a Christian, but after a time he voluntarily asked to be baptized. This young man's father was a Mohammedan doctor of canon law at Katsina, near the southern edge of the Sahara. The young man visited Mecca and, like Luther at Rome, was disgusted with what he saw of the lives of the great men of his religion. Now he is studying to preach to the Hausa-speaking Mohammedans of Western Africa.

New Mission for the Eastern Sudan The C.M.S. *Gleaner* announces that the "party of pioneer

missionaries to the Pagan Sudan has been completed. In addition to the Rev. F. B. Hadow, 3 university graduates have been accepted. The Rev. A. Shaw, of Emmanuel College and Ridley

Hall, Cambridge; Dr. E. Lloyd, also of Emmanuel College, and of Guy's Hospital; and the Rev. A. M. Thom, of Christ's College and Ridley Hall, Cambridge, have come forward and have been accepted. While in the persons of Mr. J. Comely (agriculturist) and Mr. R. C. J. S. Wilmot (late assistant instructor in manual training under the London County Council) are provided the industrial instructors, such as the sirdar, during his recent visit to Salisbury Square, expressed a desire should form members of the pioneer band."

The Savage Ngoni as Missionaries Rev. Donald Fraser writes from London, West Nyassa:

In February a party of 34 Ngoni teachers went out to Marambo to carry on work among the Senga. This is always a trying work, yet nearly all these teachers asked to be sent there. They were not long at their work before much sickness broke out among them, and in March one of the brightest and most lovable of them, Kantiti Zimba, died. The news of his death and of the severe illness of his fellow-teacher was to us a painful shock, and we feared that it would damp the missionary spirit of the teachers. On the Sabbath following the reception of the news I spoke to the people, telling them of the glory that had come to Kantiti, the first to lay down his life for the Senga, and asked for volunteers to take his place. The service was abruptly closed without a sermon, and I went into the vestry not a little fearful. But no sooner had I entered than a line of boys followed, among them 5 of our best teachers, asking to be sent to take Kantiti's place. I accepted the offer of the 5, and sent them out to occupy the vacant place and open new work.

A Revival in Madagascar A remarkable wave of revival has broken out in the Betsileo country in Madagascar, which was first evangelized by Welsh missionaries eighty years ago, and has many Welshmen still

at work there. These missionaries, hearing of the Welsh movement, told the native Christians about it, and formed a "solemn league and covenant" among them to prepare and pray for a similar revival. Quarrels were made up, injuries forgiven, and, as far as possible, every hindrance set aside. A few weeks were spent thus, and then the answer came in a profound sense of God's presence and power at a prayer-meeting. This led to the decision of 83 natives on the following Sunday, and at the May meeting that soon ensued a typical wave of blessing swept over the gathering, which is still spreading and deepening as it flows. Those who are in the work ask for the prayers of all believers at home. —*The Christian*.

ISLANDS OF THE SEA

Dr. Paton Still in Harness Tho aged and infirm, this veteran seems yet to lead a strenuous life. For he thus describes what is supposed to be his furlough in Australia: "I am occupied almost every day traveling by railways or mail coaches or buggies to meetings every night and three every Sabbath, with frequently long distances between, that I have very little spare time for any other work."

A Remarkable Movement in the Philippines A few months ago Rev. E. Lund, of the American Baptist Missionary Union, went from Spain to assist in the work in these islands, and had an interview with Bishop Aglipay, of the "National Philippine Catholic Church." The meeting was of God. The Catholic archbishop sought spiritual teaching from the Baptist preacher, who pressed on his conscience his tremendous responsibility, and that he could only be faithful to his

people through a living personal faith in Jesus Christ. The interview was closed with prayer, the archbishop repeating word by word, like a little child, the words of the Baptist preacher. The two became firm friends, Aglipay opening to Mr. Lund all his churches, and encouraging his followers to listen to the preaching. More than that, he took in different islands the largest theaters he could find, even the very cockpits, bearing all the expenses, into which thousands pressed to hear Mr. Lund preaching the true Gospel, denouncing sin, whether of life or worship, in the plainest language, and then in language equally plain, announcing salvation through Jesus Christ. Such was the power of the preaching that sometimes the people burst into applause. The archbishop has asked Mr. Lund for 50,000 Gospels in the native dialects, for which he will pay, to be distributed among his people.

The Bible in Fiji Rev. J. F. Horsley (W. M. S.) says that more than 200 of

the native agents of that society in the Fiji Islands owe the awakening of a sense of sin as well as the peace of Jesus Christ solely to reading the New Testament. Scripture alone, without counsel, admonition, or spiritual instruction from any one, does the work of conviction and conversion in many mission fields. When missionaries are lacking either at home or abroad, the Bible should be sent out the more abundantly.

A New Mission for Australian Aborigines The Bishop of Carpentaria has recently established an aboriginal mission at Trubananman Lagoon, Mitchel River, North Queensland. This is a Church of England mission, and the new station is in the midst of a hitherto unoccupied ter-

ritory. About 200 natives are gathered at the mission, and are disposed to be friendly and teachable.

MISCELLANEOUS

Great Growth in Native Giving The work carried on by our missionaries in our three

missions is far in excess of what we support with funds from this country. Last year the people themselves gave for Christian work and for the support of the Christian schools nearly \$35,000. The two governments gave as aid to the schools, medical and industrial work, nearly \$36,000, while the London Leper Mission and the National Armenian and India Relief Association gave \$30,000 for the support of work among lepers and orphans. This makes a total of receipts from sources entirely outside of this board for work entirely under the direction and care of its missionaries of over \$100,000. It can well be assumed that the local governments and the people do not give with such liberality to a work in which they do not believe.—*Missionary Herald*.

A Summary of Medical Missions Pastor Paul, of Strehla, Saxony, publishes in his fortnightly *Missionary News Bulletin* a summary of medical mission statistics. It seems there are now in the service of evangelical missionary societies throughout the world 701 men and 238 women physicians, chiefly British and Americans. The missions maintain 395 hospitals, 770 dispensaries, 57 asylums for opium victims, and 78 leper asylums. In hospitals, dispensaries, and private practise missionary physicians treat every year about 2,500,000 patients. We knew before that to the poor the Gospel is preached through the missions; but one feels a thrill on seeing the healing of the sick—that other charac-

teristic work of Jesus Christ—taking on such proportions.

A Missionary Spirit—How to Get It All attempts to make a missionary spirit predominant or powerful in the church which do not begin with the individual drawing nearer to Jesus Christ for Himself are as vain as foolish as it is to move on the hands of a clock with your finger instead of increasing the tension of the spring: you will only spoil the works, and as soon as the outward pressure is removed, there will be the cessation of the motion. I have the profoundest distrust of all attempts to work up Christian emotion or Christian conduct in any single direction, apart from the deepening and the increasing of that which is the foundation of all—a deeper and a closer communion with Jesus Christ.

DR. ALEXANDER MACLAREN.

Getting a Larger View of Things It is interesting to note how, almost month by month, the practise is growing for the missionary magazines to give a broader outlook to their readers by speaking of the doings of other societies. Not a few have items of this kind in every issue, arranged under such headings as these: "Our Fellow Workers," "Partners in the Other Ship," "The Wider Field," "Notes on Other Missions," etc.

Why an Optimist as to Missions Rev. C. B. McAfee, in a recent article in the *Assembly Herald*, gave these 6 reasons for his hope and expectation:

"1. Because he always wins who sides with God. 2. Because the Church, really awakening, now at length is bound to fall in love with the will of its Master once it understands it. 3. Because of the num-

ber of people who are now praying for the world-wide work. 4. Because of the quality of the men the foreign mission cause is commending. 5. Because of the fitness of the Gospel to supply the greatest need of the world. 6. Because of the quality of the men the Gospel is finding and making in heathendom.

"There are plenty of reasons for optimism. I like the first one best. It is God's business; He can not let it fail; it is our business; He can not let us fail."

OBITUARY

Dr. Barnardo, Dr. Barnardo, the of London great English philanthropist, passed away on September 21st, at the age of sixty. His work for English orphans reaches over nearly forty years. Thousands of poor street arabs have been housed and fed and clad and put in Christian homes during this time. Accounts of his work in London and vicinity have been already published in these pages, but we hope shortly to add further witness and tribute to one of the most remarkable forms of modern philanthropy. An extended article, descriptive of Dr. Barnardo's work, appeared in the *REVIEW* for March, 1902.

NOTICE

So many requests have been made for copies of the missionary chant, "The Missionary's Call," by Nathan Brown, which was printed in our May number, that we have had copies reprinted, and they may be had at 2 cents each, or \$1 per 100. This chant is beautiful in sentiment and exquisite in harmony. It is arranged for a male or mixed quartet, and is appropriate for church services, conventions, and missionary meetings.

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